



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahma'ne Ar-Rahee'me* (*The iterative Mercy Giver*)

1. *Alif-Lam-Meem*.⁷⁶

2. *Tha'leka*⁷⁷ (*he-that-afar-it/that*)^x (*is*) The Book^x no suspicion⁷⁸ *in it,^{x*} [*it*]^x (*is*) an aright-guidance^{x79} for the *muttaqeena*^{x80} (*reverential guarders against Allah's displeasure*)^x.

3. Who^r believe they^r by the invisible, and *youqeymona*⁸¹ (*they^r up/sustain the prescribed obligations of*) the Prayer^w and of what We provided them expend they.^z

4. And who^r believe they^r by what (*had been*) descended to you^g and what (*had been*) descended of before you^g and by the Hereafter^w they (*are*) *youqenoona* (*they^r believe with certitude*).⁸²

الْمُر
ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ
الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

⁷⁶ See the *Lexicon* attached to this Translation for a commentary on this!

⁷⁷ The word “ذَٰلِكَ” has three distinct meanings: first as a demonstrative pronoun; second as a possessive particle; third as a conjunctive pronoun! Of our concern here is the first i.e. as a demonstrative pronoun! As such it's made up of three distinct components: (1) the particle “ذَا” = the demonstrative pronoun for near, singular, masculine, the animate or the inanimate; (2) the “لَا، لام البعد” = for the “afar idea;” and (3) the “ك، ضمير المخاطب” for the addressee's pronoun. There is no English equivalent *per se* for “ذَٰلِكَ” I believe it is best rendered as “he-that-afar-it!” So, “he-that” for “ذَا,” “afar,” for “لَا,” “it” for “ك,” which is: “the fact” or “the reality!” In this particular case, we want to point out the reason for the “he-that-afar-it,” referring to the book, because, and Allah knows best, (A) The Qur'an was still descending (i.e. in its entirety was not yet completed) from the loftiest and highest source, Allah, SWT; and (B) its status in Earth is loftiest and most high! Hence no untruth could touch it in any way, form, or shape! There is more about “ذَٰلِكَ” in the *Lexicon* attached to this Translation! Clearly the demonstrative pronouns in English are not as descriptive as their Arabic counterparts! See *اكتب النحو والصرف*!

⁷⁸ The word: “رَيْب” = Suspicion and the word “شَك” = Doubt; both share some common grounds but the words are not synonymous. Unfortunately all the numerous translators I came to know of, save this translator, use “شَك” when they should have used “رَيْب” in this particular aspect! I can not fathom that, except perhaps some being not of an Arabic tongue extraction or erudition may be the root of, if not all, the problem! Others of Arabic tongue extraction and erudition fell in the trap of a faulty follower-ship! Doubt is a state of indecision towards various alternatives with neutral i.e. no malign intent associated with such a state of indecision, because of uncertainty. Suspicion on the other hand is doubt with insupportable preponderance of malign intent or an accusative attitude, and thus caution and may be even aversion in the mind or attitude of the suspecting person towards what is being suspected! In other words such an insupportable attitude is on the basis of flimsiest of presumption, in fact without any concrete evidence whatsoever! Thus, right from the beginning the suspecting person would claim to ascribe fallacy or evil to what is being suspected! But since the facts do not support such a claim it would be void and null! So, “رَيْب” and “شَك” although share some aspects each is distinct from the other! And The Qur'an from its inception till the end of Time and beyond there is “no suspicion in it,”^x as no one would ever be able to prove any thing against it! It is the word of Allah, how could it be other than being with “no suspicion in it”^x!

⁷⁹ The word “هُدًى” or “هُدَايَة” in Arabic is clear to be “aright-guidance,” not just mere “guidance” as in English, i.e. in the literal sense of “guidance” means: “usbering,” “showing,” “leading,” “piloting,” “steering” etc!

⁸⁰ See the *Lexicon* attached to this Translation for this special word and its significance!

⁸¹ The word “يُقِيمُونَ” in “أَقَامَ” has several meanings, but relevant to the Prayer are two distinct but supportive of each other! But first what is the meaning of: “أَقَامَ” linguistically means:

“أدام، بمعنى أبقي أو استمر على دوام. والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً.” So, “يُقِيمُونَ” means they: (1) Maintain, in the sense of continuedness and keep-up of all the prescribed obligations, as in this Ayah (S2: 3). Also “أَقَامَ” has another “sha'rey'ah” prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the Ayah: “And when you^g were in them, then you^g upped for them (the second call for) the Prayer,” (S4: 102)! Note: Prayer and how (it^w) to be done was established and reveled by Allah! Hence people do not establish Prayer they only follow, perform, and maintain it^w!

⁸² That is they are absolutely certain!

5. Those (are) on an aright-guidance from their Lord; and those, they (are) the thrivers.	أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾
6. Verily who ^r disbelieved they ^z equal on them whether you ^g warned them or not warned them [you ^d], not believe they. ^z	إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
7. Sealed ⁸³ Allah on their hearts, and on their hearing, and on their abssa're (insights/discernments) (is) an overlay ^w and for them (is) a great torment.	خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾
8. And of the mankind who ^p says [be]: we believed by Allah and by The Day [The] Last while not they (are) surely believers.	وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾
9. Mutually beguile ⁸⁴ they ^z Allah and whom ^r they ^z believed; and not beguile they ^z except their selves ^w while not perceive they ^z .	يُخَادِعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾
10. In their hearts (is) an illness; ⁸⁵ so augmented them Allah an illness; and for them (is) a painful torment by what were they ^z lying.	فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾
11. And if (had been) said for them: let-not corrupt you ^z in the land ^w /Earth ^w said they ^z : verily only we (are) reformers.	وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾
12. Indeed; verily they, they (are) the corrupters, [and,] but not perceive they ^z .	أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾
13. And if (had been) said for them: let-believe you ^z as believed the mankind, said they ^z : do we believe like believed the mooncalves; indeed; verily they, they (are) the mooncalves; [and,] but not know they ^z .	وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾
14. And if met/encountered they ^z whom ^r believed they ^z said they ^z : we believed; and if they ^z secluded (cloistered they ^z) to ⁸⁶ their Satans, said they ^z : verily we (are) with you ^b verily only we (are) mustah'zeona (we are affirmable-jesters/affirmably-jesting).	وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزَءُونَ ﴿١٤﴾
15. Allah yastab'zeo (affirmably-jests [He]) by them and protracts them in their excessiveness addle they ^z .	اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾
16. Those (are) who ^r they ^z purchased ⁸⁷ the misguidance-she ^y by the aright-guidance ^x ; so neither profited-she ^y their trade ^w	أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ

⁸³ That is closed hermetically and determined irrevocably or consummated/ concluded.

⁸⁴ The word “يُخَادِعُ”=beguile. Linguistically it has several meanings, among them (1) engaging in mutual deception/cheating, in order to gain personal benefits; and (2) withholding boon-giving. See النهادي و اللسان for the meanings! Thus, clearly Allah has absolutely no need to gain by engaging in such loathsome human traits. So when He “beguiles them,” means He withholds his boon-giving to them, hence causing them defeat, as all beings survive because of His continuing boon-giving. Also “يُخَادِعُ” like “يُعَاقِبُ” as “يُعَاقِبُ اللصَّ” does not necessarily means mutuality. So “يُخَادِعُونَ اللَّهَ” does not necessitate mutual action.

⁸⁵ The word “illness,” a disease of body or mind! That is in his “heart” a defect or a swerving to the wrong, or suffering from deficiency of good religious commitment to adhere to the right or do the right thing!

⁸⁶ See the Lexicon attached to this Translation for discussion of the significant differences in Arabic between “to their devil,” “with their devils,” and “by their devils.” In essence “to”: indicates subordination to the devils, i.e. their devils teach them; “with” indicates equality/ collegiality with the devil; “by” indicates superiority as emperor versus king.

⁸⁷ The Arabic words: (a) “اشْتَرَى” and (b) “بَشَرَى” occur time and again in The Qur’an. Many people confuse their meanings. As a rule, mostly and generally: (a) “اشْتَرَى” means purchased and (b) “بَشَرَى” means sold; although on

and nor were they^z *muhtadeena*⁸⁸ (they who found and accepted the aright-guidance^x).

بِالْهُدَىٰ فَمَا رَاحَتِ قُجْرَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿٦٨﴾

17. Their parable^x/example^x (is) as a parable^x/example^x (of) whom^x *istawqada*⁸⁹ ([he] affirmably kindled) a fire^w then *lamma* (when/whence) lighted-she^y what (is) around him, went⁹⁰ Allah by their illumination and left them [He] in darknesses^w not sight/discern they^z.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ لَا يُبْصِرُونَ ﴿٦٩﴾

18. Sommon (deaf people), bokmon (born dumb-mute people), omyon (blind people)⁹¹ so they return not.

صُمٌّ بُكْمٌ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ ﴿٧٠﴾

19. Or as *ssayyeben*^x (gliding-rain-laden-cloud)^{x92} of the sky^w in it darknesses^{w93} and a thunder and a lightning; they^z make/emplace their fingers in their ears from the thunderbolts^w *hadhara* (in caution of) the death^x; and Allah (is) Surrounders by the disbelievers.

أَوْ كَصَيْبٍ مِنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَنَبَقٌ يُجْعَلُونَ أَصْبَعَهُمْ فِيْءِ أَذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿٧١﴾

20. Almost the lightning^x snatches (off/away) their *abssa'ra* (insights/discernments), everywhen it^x lightened for them they^z walked in it^x; and if [*i*^x] darkened over them they^z upped; and had Allah willed [He] surely (would have) gone⁹⁴ by their hearing, and their *abssa're* (= *abssa'ra*); verily, Allah over every thing (is) Omnipotent.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٧٢﴾

21. O you the mankind: let-worship you^z yourⁿ Lord, Who created you^b [He] and whom^r of before you^b; *la'alla*⁹⁵ (craving currently unavailable deed that/perhaps) you^b *tattaqoona* (you^z reverentially guard not to displease Allah)⁹⁶.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٧٣﴾

22. Who [He] made for you^b the Earth^w a bed⁹⁷ and the sky^w a *be'na'an*^{x98} (a build-in-progress)^x and [He] descended from the

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ

some rather rare occasions the reverse may be true. It is the context, which will govern the exact meaning. In this great *Ayah* the rule holds well.

⁸⁸ See the *Lexicon* attached to this Translation for “muhtadee” and its plural “muhtadoon”/ “muhtadeen”

⁸⁹ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!

⁹⁰ Notice this great *Ayah* says: “went Allah = ذَهَبَ اللَّهُ” i.e. intransitively, and not “أَذْهَبَ اللَّهُ” = “caused to be gone!”

⁹¹ The words “صُمٌّ، بُكْمٌ، عُمَى” all are plural nouns while their closest English corresponding equivalents all are adjectives and so in English no plural for any except to associate the respective word with a plural noun “people!”

⁹² The word “صَيْبٌ” has three distinct meanings: (1) rain, (2) gliding-rain-laden cloud, (3) rain-laden cloud! See البصائر!

⁹³ Darknesses could be a multiplicity of darkness, darkness in each dimension or direction; or a compound degrees of darknesses.

⁹⁴ The word “ذَهَبَ” i.e. intransitively not “أَذْهَبَ,” translated as (would have) gone, as “gone” stands for many meanings, among them: to become weak; fail; come apart; break up; cease living; die! See The American Heritage Dictionary!

⁹⁵ The Arabic word used here is specifically “la-alla-kum,” made up of two words, “la-alla” and “kum.” “La-alla” = craving currently unavailable deed, perhaps abridges it! Another Arabic word “asa,” = may! The two words are frequently used in The Qur’an. Linguistically, both words are particles of hope, craving, and uncertainty. However, explainers of The Qur’an say both are particles of certainty, if the action is from Allah, realization of which is always sure and definite. The second part of the word is “kum” = the pronoun for “you.” Thus, here “la-alla-kum” = certainly. Thus, if you^f were to worship yourⁿ Lord you^f will be (certainly) righteous.

⁹⁶ The word “تَتَّقُونَ” = “tataqoon,” based on the Arabic word “waqa,” linguistically meaning: took all the precautions to secure and protect (any thing) from any harm. Hence, “tattaqoon” means: “you^f reverentially guard against Allah’s displeasure” by adhering to Allah’s Criteria of prescription and proscription. There is no English equivalent for “taqwa,” i.e. reverential guarding against Allah’s displeasure! The English word “piety” surely falls short of “taqwa”! See the *Lexicon* attached to this Translation for both “tattaqoon” and “taqwa”!

⁹⁷ The Arabic word “فِرَاشًا” literally means (1) “mattress,” or (2) “carpet,” or (3) figuratively the word “فِرَاشًا” is used to also mean (3) “wife” or (4) the entire earth as it spreads and extends as a bed. See اللسان!

⁹⁸ The word “بِنَاءًا” = “bena-an” is made up of two parts “bena” and “an.” The “an” is a grammatical nunnation at the end of an objective noun; and “be’na” is a word which means: (1) a build-in-progress, for example in conjunction with: “And the Heaven * We built it * by ay’den (divine Might), and verily We surely (are) expanding/expanders!” (S51:47). Also it could mean: (2) first time going in privacy with a bride after the formal wedding contract is officiated, and clearly such a wedding is taken to be subject to the vicissitudes of human nature and life!

sky^w a water^x; then *akbraja* ([He] produced/emerged) by it^x of⁹⁹ the *thamara'te^w* (trees/plant-crops/fruits)^w a *rez'qan^x* (provision-/victuals for sustenance)^x for you^b; so let-not make¹⁰⁰ you^z for Allah compeers while you^f know.

بَنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ
مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ
أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

23. And *en(if)* you^c were in suspicion of what *naẓẓalna* (repetitively descended We) on Our *abde¹⁰¹* (slave), then *oto* (let-come you^r) by a *Sura'ten^{w102}* (division of The Qur'an)^w of its^x like; and let-summon you^z yourⁿ witnesses/testifiers¹⁰³ of lesser than/without Allah, *en(if)* were you^c *ssa'degeena* (always-truth-enforcers).

وَأَنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى
عِبْدِنَا فَاتُوا بِسُورَةٍ مِثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

24. Then *en(if)* you^z did not and (*shall*) never do you^z then *ettago* (let reverentially self-protect you^r from) The Fire^w which^u its^w fuel¹⁰⁴ (are): the mankind and the rocks^w (it had been) prepared-she^y for the disbelievers.

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا
النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾

25. And *bashsher¹⁰⁵* (let-tell [you^r] pleasant tidings) whom^r they^z believed^x and they^z worked the righteous-works^w; verily for them^x (are) gardens^w run^w from under it^w the rivers; every-when *ruzeqo* (they^z had been provided/rationed) from it^w of¹⁰⁶ a *thamaraten^w* (trees/plants crops/fruits)^w a *rez'qan^x* (provision-/victuals for sustenance)^x said they^z: this (is) which^x *ruzeqna* (we were provided) of earlier; and *oto¹⁰⁷* (they^z had been given/churned out) by it^x a similar; and for them^x in it^{w108} (are) spouses^w (wives which had been) purged^w and they (are) in it^w immortals.

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا
الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى
مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا
الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأَتُوا بِهِ
مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ
وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

26. Verily Allah not (*feels*)-discomfit¹⁰⁹ to strike [He] a parable^x-/example^x certain,¹¹⁰ a mosquito^w and what (is) atop/above¹¹¹ it^w; so as-to whom^r they^z believed^x so they^z

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا
مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ

99 The word "of" here implies remarkable significance, connoting, and Allah knows best, that all the crops (i.e. all the varieties of fruits and vegetables) brought about and known in this world are but only a fraction of a much larger whole be it in this world or the Hereafter, in the treasure of Allah.

100 The word "جعل" has at least nine distinct linguistic meanings and a tenth "religious" meaning! Thus Linguistically: (1) appointed or designated, (2) some thing was not and now is, (3) named, (4) eyed, (5) started, (6) created, (7) made, (8) put in place, (9) put on top of each other. On religious basis, (10) it means: and continue the status as it currently stands or improves it, as in (S2:128).

101 The word "ab'de" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the Lexicon attached to this Translation for an eye-opener elaboration! It's an absolute honor to be Allah's "ab'de"-as that means, among other meanings, that one is FREE and could not be owned by any other!

102 See the Lexicon attached to this Translation for this proper name of a division of The Qur'an!

103 These are the idols whom they worshipped and claimed to bring them closer to Allah; or the ones who bear witness by seeing or hearing of some thing, especially the linguistic orators and rhetoricians who render judgment as to the best poem or speech. They were challenged to call on all their helpers, except Allah, of all the idols and the linguistic orators and rhetoricians to come to their assistance to produce the like of The Qur'an.

104 The word "الوقود، بفتح الواو" is firewood, but also it could mean any fuel! See اللسان!

105 See the Lexicon attached to this Translation for bashshara/youbashshero/mubashsheron= يُبَشِّرُ/مُبَشِّرٌ/إِبَشْرًا

106 This prepositional word, "of," is to indicate portioning, i.e. some thing is a part of a larger whole.

107 The word "أَتُوا" perhaps lends itself to two distinct meanings: (1) as translated above, and (2) to mean "churned out," rooted in "إِثَاءٌ," i.e. like churning of trees yielding their fruits or the buttermilk when shaken it churns out butter! Clearly Paradise's trees once picked its fruits are immediately replenished by an identical twin of whatever was picked, i.e. replacing whatever was picked, so the tree-fruit remains as if not picked!

108 This "it^w" refers to the gardens that have eternally good abode, good supply of good food, good water, and pleasure of matrimony with spouses.

109 The word "يستحي" is an intransitive verb, and the closest English equivalent to it is "discomfit," a transitive verb!

So to circumvent that I parenthetically prefixed "discomfit," the noun, with "feel" in its intransitive sense!

110 See the Lexicon attached to this Translation regarding, the indefinite/infinite article="المصدرية"

111 The particle "ما" and the words "فما فوقها" in this Ayah all deserve a pause for pondering! First the particle "ما"="المصدرية"=the infinitive particle for greatest intensity, i.e. intensifying the mosquito and what is beyond it! Second "and what (is) above it!" Clearly the "فما" in "فما" is coupling or conjunctive particle meaning and whatever that which could be above it^w, i.e. positively or negatively, i.e. to say: larger or smaller than it^w! See إعراب القرآن، لمحمود صافي! Lately it has been reported in the scientific community that there is a microscopic "thing" atop of the mosquito!

know verily it^x (*is*) the right^x from their Lord; and as-to whom^r they^z disbelieved^x then they^z say: what wanted Allah by this a parable^x/example^x; [He] misleads by it^x multitude and [He] aright-guides by it^x multitude; and not [He] misleads by it^x except the *fa'seeqeena*^{x112} (*rebels vis-à-vis Allah's command*)^x.

ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا
أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا
يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿١١٢﴾

27. Who^r breach they^z Allah's covenant^x from after His *meetha'qe*^x (*ratified-covenant*)^x and sever they^z what Allah commanded by it^x to/that ([*il*] *be*) joined; and they^z corrupt in the land^w/Earth^w those they (*are*) the losers.

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ
مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ
أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ
أُولَئِكَ هُمُ الْخَاسِرُونَ ﴿١١٣﴾

28. How (*do*) you^z disbelieve by Allah while you^c were dead and then [He] quickened you^b; afterwards¹¹³ [He] deadens¹¹⁴ you^b; afterwards [He] quickens you^b, afterwards to Him (*to be*) returned you^z.

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ
أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ
يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ﴿١١٤﴾

29. He Who created for you^b what (*is/are*) in the Earth^w together; afterwards *istawa*¹¹⁵ ([He] *set Himself*) to the Heaven^w and *sanwa*¹¹⁶ ([He] *set/evened/proportioned*)^w them^y seven Heavens^w and He (*is*) by every thing Omniscient.

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ
جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ
فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿١١٥﴾

30. And *edh* (*when*) said your^t Lord to the angels: verily I am making in the Earth^w a vicegerent^{x117}; said they^z: do [You^r] make in it^w whom^p [be] corrupts in it^w and [be] sheds bloods; while we *nusabbeho*¹¹⁸ ([we] *single You^r as excelling in all good qualities/that You^r transcends all shortcomings/and that You^r are unique all around*) by Your^t Praise and [we] sanctify for You^r! Said [He]: verily¹¹⁹ I/[I] know what not you^z know.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ
فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا
مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ
نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ
إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿١١٦﴾

31. And [He] taught Adam the names^s, all (*of*) it^w; afterwards [He] showed them on/over¹²⁰ the angles then said [He]: *anbe'oney* (*let-inform Me you^r by piece-of-significant-and-availing-nens*) by names (*of*) these *en* (*if*) you^c were *ssa'dequeena* (*always-truth-enforcers*).

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُ
عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ
هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١٧﴾

¹¹² See the *Lexicon* attached to this *Translation* for the word *fa'seeqoon* and its *grammatical* inflections!

¹¹³ The word “ثُمَّ” has the connotation of “lagging” or “slacking,” i.e. *taking effect at a latter time*!

¹¹⁴ The word “أَمَاتَ” in “يُمِيتُكُمْ” is the transitive verb *to deprive of life*! See *Merriam Webster's Unabridged Dictionary*!

¹¹⁵ The word “استوى” has several meanings: (1) intended and set to fix or establish; (2) balanced from a state of imbalance; (3) became straight from crookedness; (4) matured and reached the age of discerning; (5) took a firm hold; (6) made, done, or ripened (as in the case of food or fruit). It is of paramount importance to mention here that *in the case of Allah, the “how” did He “استوى” is not knowable*, because there is *nothing to compare* Allahto/with to know the “how” of His action! He is *unlike* any thing known or knowable!

¹¹⁶ The word “*sanwahunna*” is made up of *two parts*, the word “*sanwa*” and the pronoun “*hunna*.” The word “*sanwa*” has many meanings: (1) made *qualitatively perfect, quantitatively complete, and proportionally balanced*. (2) Fixed. (3) Destroyed and leveled to the ground. (4) Straightened. (5) Balanced. The suffixed pronoun “*hunna*” = them,^y a *feminine plural*.

¹¹⁷ The word “خليفة” means: (1) a *vicegerent*; (2) the one that *replaced* another who was *before* him. For example: Allah made *each generation to follow or replace another*! The word “خليفة” is a *masculine* and the لة in “خليفة” is for intensification as in علامة. See *كتب التفاسير، مثل: تفسير البضاوي وروح المعاني لـ الألويسي*

¹¹⁸ The word “*nusabbeho*,” means: *we single Allah as excelling in all good qualities, that He transcends above all shortcomings, and that He is unique all around*!

¹¹⁹ This word “*verily*” here is introduced to *intensify* “إني,” which is in fact “إن” and “إني”

¹²⁰ Note that “على” = “on/over,” is *adverb of time/place*, i.e. *circumstantial, state or condition*! See *المعني*!

32. Said they^z: *subhana*¹²¹ (*hallowedly and marvelously we deem You^s transcending all defects and we solemnly stand in awe and utmost consecration of*) You^s no knowledge for us except what You^s taught us; verily You^s You^s (*are*) The Omniscient, The *Hakeemo*¹²² (*infinite bekma*¹²³ Possessor).

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

33. Said [He]: O, Adam, *anbe'hum* (*let-informed them [you^s] by piece-of-significant-and-availing-news*) by their names; then *lamma* (*when/whence*) *anba'ahum* (*he had informed them by piece-of-significant-and-availing-news*) by their names, said [He]: have [I] not said [for] you^b that I know the Heavens^w and the Earth's^w invisible; and [I] know what you^z disclose and what you^c were concealing.

قَالَ يَتَّادُمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ غَيْبَ السَّمَوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

34. And *edh* (*when*) We said for the angels: let-kowtow you^z for Adam; so they^z kowtowed except Eblisa (*Satan*) *aba*¹²⁴ (*[he] categorically refused*) and *istakbara*¹²⁵ (*[he] affirmed his prideful haughtiness*) and *[he]* was of the disbelievers¹²⁶.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَى وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ ﴿٣٤﴾

35. And We said: O, Adam let-reside [you^r], you^s and your^t spouse the Paradise^w; and let-eat [you] both from it^w opulently whence [you] both willed; and let-not [you] both near this^{w127} the tree^w; then, [you] both (*would*) be of¹²⁸ the *dha'lemeena*¹²⁹ (*injustice-doers*).

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

36. Then (*caused*) them both (*to*) slip the Satan *a'n* (*off*) it^w; so *[he]* exited them both from what both were in it^x; and We said: *ebbetto*¹³⁰ (*let-you^r alight/touch-down/dwel-basely/emigrate-/immigrate*), some (*of*) you^b for some foe¹³¹; and for you^b in the Earth^w/land^w (*is*) a *mustagarron*¹³² (*permanent-abode/-ultimate realization*) and a *mata'aon*¹³³ (*resource of transitory worldly delights*) to a while.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَى حِينٍ ﴿٣٦﴾

37. So *talaqqa*¹³⁴ (*received/took bestowal*) Adam from his Lord words^w; so [He] relented on him; verily He, He (*is*) The *Tanwbo* (*iterative Acceptor of penitence*) *Ar-Rabee'mo* (*The iterative mercy Giver*).

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

¹²¹ The word “*subhanaka*”= “سبحانك” has no English equivalent! Wherever this word, or its grammatical inflections (such as “سبحان” or “سبحانه”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Him, deserving the utmost solemn consecration of His divine stupendous uniqueness! So, we can render “*subhanaka*”= “سبحانك” concept by saying: hallowedly and marvelously deemed transcending all defects He, and all solemnly stand in awe and utmost consecration of Allah!

¹²² See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”
See the *Lexicon* attached to this Translation for “*bekmah*”

¹²⁴ The words *aba*= “أبَى”= “إمتنع إمتناعاً لا رجوع فيه” means categorically (*absolutely, without exception*) refused a definitive refusal with the intention of never to yield! So, it is not just simply refused!

¹²⁵ See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

¹²⁶ The word “الكافرين”= “the disbelievers” here could also mean “the ingrates!”

¹²⁷ The singular pronoun for a tree^w is feminine that is why its demonstrative case as here is a “this^w”!

¹²⁸ It is important to note here the phrase “of so and so,” if a person is a “*wronger*” or “*of wrongers*” the two have significant differences. The “*wronger*” could have done the wrong/wrongdoing once or so; but “*of wrongers*” signifies frequent and continual wrongdoing by the wronger!

¹²⁹ The “ظالمين”= “the injustice-doer,” as “الظلم”= “injustice!” See footnote 148 below!

¹³⁰ The word “اهبطوا” rooted in “هبط,” meaning *alight/touch-down/dwelt basely/dwelt in evil*! See اللسان! Additionally it also could mean: *emigrate/immigrate*, as in *Ayah* (S2:61): “اهبطوا مصرًا”= *ebbetto Misran*=*Egypt/any-town*!

¹³¹ The word “عدو” in Arabic is used for: (1) singular and (2) plural as well as (3) “*multitudinous foe*,” see اللسان and الهادي!

¹³² Clearly for the realization of any thing in this world requires time and place to happen in it semi-permanently!

¹³³ The word “متاع”= “*mata'a*” is rooted in the word “منع”= “*matta'a*” with many meanings, among them: *resources of transitory worldly delight*! See *Lexicon* attached to this Translation for more elaboration!

¹³⁴ That is, and Allah is knowing, by inculcation, inspiration or instruction!

38. Said We: *ebbetto* (let-you^r alight/touch-down/dwel-basely/emigrate/immigrate) from it^w together; then when¹³⁵ *ya'teyann* (assuredly comes to) you^b from Me an aright-guidance, so whoever [he] followed My aright-guidance then neither a fear (is) on them, and nor they sadden.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ
مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

39. And who^f they^r disbelieved and they^r denied by Our *Aya'te^w* (messages/signs/proofs) those (are) The Fire's^w companions; they (are) in it^w immortals.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

40. O, Israel's sons¹³⁶ let-remember you^z My boon^{w137} which^u *an'amto*¹³⁸ (I had graced bounteously and ennoblingly the most desirable and delighting boons) on you^b; and let-fulfill¹³⁹ you^z by My covenant^x I fulfill by yourⁿ covenant^x; and *eyyaya*¹⁴⁰ (indeed exclusively Me) so let-you^z dread [Me]¹⁴¹.

يَبْنَیٰ إِسْرَءِیْلَ أَذْكُرُوا نِعْمَتِیَ الَّتِیْ
أَنْعَمْتُ عَلَیْكُمْ وَأَوْفُوا بِعَهْدِیْ أُوفِ
بِعَهْدِكُمْ وَإِیَّیْ فَارْهَبُونِ ﴿٤٠﴾

41. And let-believe you^z by what I descended (i.e. of *Qura'n*) *mussa'ddeqan*¹⁴² (accepter as credible) for what (is) with you^b; and let-not be you^z first rejecter/disbeliever¹⁴³ by him/it^x; and let-not purchase you^z by My *Aya'te^w* (messages/signs/proofs) a little price; and *eyyaya*¹⁴⁴ (indeed exclusively Me) so *ettago'ne* (let you^r reverentially guard against My displeasure)¹⁴⁵.

وَأَمِیْنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ
وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا
بِآيَاتِیْ ثَمَنًا قَلِيلًا وَإِیَّیْ فَاتَّقُونِ ﴿٤١﴾

42. And let-not confound¹⁴⁶ you^z the right^x by the falsehood^x and [let not] conceal you^z the right^x while you^f know.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا
الْحَقَّ وَأَنْتُمْ تَعْمُونَ ﴿٤٢﴾

43. And *aqemo*¹⁴⁷ (let-you^r up/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^r accord and fulfill the obligations of) the *Zakata*^{w148} (prescribed portion of personal possessions)^w and *erka'o* (let-you^r markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees) with the *ra'keyeena* (he-they-who markedly bow: i.e. head stooping, chest paralleling the ground and both palms leaning on the knees in the Prayer).

وَأَقِیْمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ
وَارْكَعُوا مَعَ الرَّاكِعِیْنَ ﴿٤٣﴾

¹³⁵ This “إِمَّا” is really “إِنْ” added to it “مَا” for affirmation, making the happening a matter only of “when!” For some elaboration see *الذکر المصون، لـ احمد الحلبي*!

¹³⁶ The word “بَنِیْ” is the grammatically inflected (modified) plural for “إِبْنِ” which means “son,” not child per se, as child could mean a male or a female! However, it is rather common for The Qur’an to address the male gender but definitely includes by implication the female gender for the intention of the message! Clearly there is wisdom, from The Ultimate Wisdom Possessor, Allah (SWT), knew it some and did not know it some, for every word usage in The Qur’an! For example, addressing the male gender The Qur’an says: O, you *be-believers*, but obviously intending the inclusion of the female gender too! However, some time, specifically addressing each individually, as: O, you *be-believers* and *she-believers*! Hence, to be contextually correct we should say: “O, sons of Israel,” not “children of Israel!” But clearly, although the statements address the male gender of Israel’s offspring, in the persons of his sons, the female gender is included vis-à-vis the message being conveyed!

¹³⁷ See the *Lexicon* attached to this Translation for “*ne’amah*” (“boon”)!

¹³⁸ The word “أَنْعَمْتُ” in “أَنْعَمْتُ” denotes five distinct ideas: (1) said: yes, (2) perfected the deed (being done), (3) did the most desirable and delighting deed, (4) was bounteous in giving, and (5) granted! There is no English word to express all the various ideas denoted by “أَنْعَمْتُ”! So, I think the best approximation is to say: granted perfectly and bounteously what is most desirable and delighting!

¹³⁹ The word “أَوْفُوا” from “الوفاء،” meaning gathering the last component of any obligation to make it a whole! So, “أَوْفُوا” means you endeavor and gather the last part of an obligation and fulfill it!

¹⁴⁰ The word “إِیَّایْ” = “أداة توكید لضمیر منصوب” = an article of intensity for an objective pronoun!

¹⁴¹ The letter “ن” in “فَارْهَبُونِ” by Arabic (linguistic) Rule, is called “نون الوقایة او العمداء، حیث لا یستغنی عنها” which precedes the speaker’s pronoun “إِیْ”! The speaker’s pronoun “ی” in “فَارْهَبُونِ” is omitted, for “التخفیف” = “alleviation, lightening” or *Ayat*’s end harmony (rhyme)! See *إعراب القرآن، لمحمود صافي*!

¹⁴² The word “*mussa'ddeqan*” is more than an “affirmer,” it is acceptor of the referent as credible!

¹⁴³ The word “كَافِرٍ” rooted in “الكفران” so lending itself to be both either rejecter/repudiator or disbeliever! See *البصائر*!

¹⁴⁴ The word “إِیَّایْ” = “أداة توكید لضمیر منصوب” = an article of intensity for an objective pronoun!

¹⁴⁵ The letter “ن” in “فَاتَّقُونِ” see footnote 131 above!

¹⁴⁶ The word “تَلْبِسُوا” = “confound” comes from “لَبَسَ، أو لَبَسَ، أو لَبَسَ” all meaning confused the issue! So those who “confound” the issue as if they cover it or mix it as to make it seemingly “indistinguishable” so the confounders mislead the people!

¹⁴⁷ The word “أَقِیْمُوا” is covered in the *Lexicon* attached to this Translation with an elaborate discussion on this important word! Also see footnote 72 of (S2:3) regarding “يَقِیْمُونَ”!

¹⁴⁸ See the *Lexicon* attached to this Translation for the word *Zakah* and its implications of augmentative blessedness!

44. Do you ^z command the mankind by the <i>berre</i> ¹⁴⁹ (<i>the dutiful obligation/lawful obedience</i>) and you ^z forget your ⁿ selves ^w while you ^f recite the book ^x ; do then not reason you ^z .	﴿۱۴﴾ أَنَاْمُرُونَ النَّاسَ بِالْبَرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ
45. And let-see you ^z assistance by the patience and the Prayer ^w . And verily it ^{w150} (<i>is</i>) certainly big ^w except on the <i>khashe'eena</i> ¹⁵¹ (<i>they who: totally subdued their body, sight, sound, and markedly bow in the Prayer</i>).	﴿۱۵﴾ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ
46. Who ^f they ^z presume that they <i>mulago</i> (<i>are meeting/facing</i>) their Lord, and that they (<i>are</i>) to Him returnees.	﴿۱۶﴾ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ
47. O, Israel's sons: let-remember you ^z My boon ^{w152} which ^u <i>an'amto</i> ¹⁵³ (<i>I had graced bounteously and ennoblingly the most desirable and delighting boons</i>) on you ^b and surely I preferred you ^b over the worlds ¹⁵⁴ .	﴿۱۷﴾ يٰبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ
48. And <i>ettago</i> (<i>let you all reverentially self-protect in</i>) a day (<i>in which</i>) no self ^w requites a'n ¹⁵⁵ (<i>about another/instead of another</i>) self ^w a thing; nor (<i>to be</i>) taken/accepted from it ^w an intercession ^w ; nor (<i>shall be</i>) taken from it ^w <i>adlon</i> ^x (<i>ransom-/compensation</i>) ^x ; and nor (<i>are</i>) they (<i>to be</i>) succored.	﴿۱۸﴾ وَأَنْتَقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ
49. And <i>edh</i> (<i>when</i>) <i>najjaynakum</i> (<i>We repetitively delivered you^b</i>) from the Pharaoh's <i>aal'e</i> (<i>family, house, kin, chiefs, followers</i>), they ^z afflict you ^b ill-the-torment; <i>youthabbebona</i> (<i>they^z iteratively slaughter</i>) your ⁿ sons and <i>yasta'byouna</i> ¹⁵⁶ (<i>they^z affirmably-let-live</i>) your ⁿ women; and in <i>tha'lekum</i> ¹⁵⁷ (<i>he-afar-collective-you/that</i>) (<i>is</i>) a great essay from your ⁿ Lord.	﴿۱۹﴾ وَإِذْ نَجَّيْنَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ
50. And <i>edh</i> (<i>when</i>) We sundered by you ^b the sea; then <i>anjaynakum</i> (<i>We delivered you^b</i>) and We drowned the Pharaoh's <i>aala</i> (<i>family/ house/ kin/ chiefs/ followers</i>) while you ^f look.	﴿۲۰﴾ وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ
51. And <i>edh</i> (<i>when</i>) mutually We appointed Mosa (<i>Moses</i>) a forty nights ^w ; afterwards <i>ittakhatbotom</i> ¹⁵⁸ (<i>took and presumed you^f</i>) the calf from after him, while you ^f (<i>were</i>) <i>dha'lemoona</i> ¹⁵⁹ (<i>injustice-doers</i>).	﴿۲۱﴾ وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ
52. Afterwards We pardoned a'n (<i>regarding</i>) ¹⁶⁰ you ^b from after <i>tha'leka</i> (<i>that-afar-it/that</i>), <i>la'alla</i> (<i>craving currently unavailable deed that, perhaps</i>) you ^b thank you ^z .	﴿۲۲﴾ ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

149 *Albere* here meaning *dutiful obligation/lawful obedience*, see التاج and الطبري! Minimum needs!

150 The [it^w] here refers to the Prayer, as the pronoun “هـ” in “إنها” refers to the specific Islamic Prayer!

151 The word “خاشعين” = *khashe'een*, is plural, masculine, subjective noun, with no English equivalent available for it *per se*! The word “خشوع” in “خاشعين” = *khashe'een* involves more than just “humbleness” or “submission” as that suggests *bodily* or *attitudinal* behavior! However, “خشوع” denotes *submission* or *subduing* of *sight* and *sound* as well! So “الخاشعين” are those who had totally *subdued their body, sight and sound*! Also some time “الخاشعين” = they who are *ra'ke'een* (see S2:43 above) in the Prayer! See البصائر and اللسان!

152 See the *Lexicon* attached to this Translation for “ne'amal” (“boon”)!

153 See footnote 138 for أنعم!

154 That is of *their* Time, Qur'an commentators say!

155 See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”!

156 See the *Lexicon* attached to this Translation for the effect of the letter س when added to a word!!

157 See the *Lexicon* attached to this Translation regarding the meaning of “ذلکم” = “thalekum”!

158 The word “اتخذ” from “إتخاذ” which is “إفتعال” for “الاتخاذ” as stated in لسان العرب, therefore “اتخذ” is *always taking and presuming some thing associated with what was taken*! Thus, it is *not* just the mere *taking* = “أخذ”!

159 The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

160 See the *Lexicon* attached to this Translation for the various meanings of the prepositional letter “عن”!

53. And *edh* (when) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and the Criterion^x *la'alla* (craving currently unavailable deed that/ perhaps) you^b *tahtadona* (you[~] find and accept the aright-guidance).

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ
لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

54. And *edh* (when) said *Mosa* (Moses) for his people: O, my people, verily you^b *dhalamatom*¹⁶¹ (wronged you^c) yourⁿ selves^w by *ittekhathekum*¹⁶² (yourⁿ taking and presuming) the calf; so let-repent you^z to yourⁿ Engenderer; so let-kill you^z yourⁿ selves^w *tha'lekum* (be-afar-collective-you/that) (is) *khayron* (choicer/ worthier) for you^b *enda* (by rule of)¹⁶³ yourⁿ Engenderer; so [He] relented on you^b; verily He, He (is) The *Tawwabo* (iterative Relent) *Ar-Raheemo* (The iterative mercy Giver).

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَنْقُومُ إِنَّكُمْ
ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلِ
فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ
عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

55. And *edh* (when) said you^c: O, *Mosa* (Moses), never (shall) we believe for you^g until [we] see Allah openly^w/overtly^w; so took-she^y you^b the thunderbolt^{w164} while you^f look.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ
نَرَى اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّيْقَةُ
وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

56. Afterwards We resurrected¹⁶⁵ you^b from after yourⁿ death, *la'alla* (craving currently unavailable deed that/ perhaps) you^b thank you^z.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ
لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

57. And We overshadowed over you^b the clouds and We descended on you^b the *Manna*¹⁶⁶ (sweet gum like substance) and the quails; let-eat you^z from the goodies^{w167} (of) what *razaqnakom* (We provided you^b); and not *dhalamo*¹⁶⁸ (they[~] wronged to) Us [and] but they^z were (to) their selves^w *yadh'lemoona* (they[~] were wronging).

وَوَضَلْنَا عَلَيْكُمْ الْغَمَامَ وَأَنْزَلْنَا
عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِنْ
طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا ظَلَمُونَا
وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

58. And *edh* (when) We said: let-enter you^z this^{w169} the village^w; then let-eat you^z from it^w whence you^c willed opulently; and let-enter you^z the door (in a manner)¹⁷⁰ kowtowing, and let-say you^z *bittatonn*^{w171} (may Allah remove our sins from our shoulders)^w [We] forgive for you^b yourⁿ mistakes,¹⁷² and [We] shall augment the benefactors.

وَإِذْ قُلْنَا ادْخُلُوا هَٰذِهِ الْقَرْيَةَ
فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا
وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتَكُمْ وَسَتَزِيدُ
الْمُحْسِنِينَ ﴿٥٨﴾

59. Then substituted they^z who^f *dhalamo*¹⁷³ (they[~] wronged) a say other than which^x (had been) said for them; then We

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ

¹⁶¹ See the *Lexicon* attached to this *Translation* for “ظالم”=“فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger!”

¹⁶² See footnote 158 above regarding “اتخذ”!

¹⁶³ The word “عند” is “و تكون بمعنى الحكم: يقال ”= “by rule of” “عند” which means: it can be in the sense of “rule;” it can be said: this is in my rule more excellent, meaning according to my ruling or my judgment (although “judgment” is best suited for “القضاء أو القضاء”) it is more excellent. However, with respect to Allah, Exalted in His Majesty, we know His Judgment only by His rule! There is more elaboration for this word in the *Lexicon* attached to this *Translation*, please refer to it there!

¹⁶⁴ That is, and Allah knows best, the “thunderbolt” rendered them suddenly becoming unconscious or dead!

¹⁶⁵ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

¹⁶⁶ *Manna* means sweet gum.

¹⁶⁷ The word “طيبات” = “goodies” = “goodies^w” = a feminine gender means any thing delectable and legitimate!

¹⁶⁸ See footnote 151 above regarding “ظالم”=“فاعل الظلم”= “injustice-doer”!

¹⁶⁹ The “village^w” is a feminine gender in the Arabic hence the reference to it is feminized by: this^w!

¹⁷⁰ The word “سجدًا” is an adverb, see أعراب القرآن لـ محمود صافي, hence the parenthetical (in a manner)!

¹⁷¹ This word “bittatann” is a word of submission to Allah and repentance; such as, and Allah knows best, “May Allah removes our sins from our shoulders.” However, the evildoers changed the word, as the next *Ayah* states.

¹⁷² The word (a) “khatayakum”= “خطايكم” is not synonymous with (b) “khatayatekum”= “خطياتكم” as some translators tend to make the mistake! The former (a) is the result of unintended errors or faults, mistakes in the course of normally “permissible” action; whereas (b) is the result of intended action in course of not permissible action in the first place! See the *Lexicon* to this *Translation* for more details.

¹⁷³ See footnote 161 regarding “ظالم”=“فاعل الظلم”= “injustice-doer”!

descended on who^r *dhalamo rejzan*¹⁷⁴ (*successive: convulsive and perturbing torment*) from the sky^w by what they^z were *yafsoqoona*¹⁷⁵ (*rebelling they^z vis-à-vis Allah's command*).

الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رَجْزًا مِّنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٦٠﴾

60. And *edh* (*when*) *Mosa* (*Moses*) *istasqa*¹⁷⁶ (*sought water-avail/availability*) for his people, so said We: let-hit [you^r] by your^t staff the rock then *enfajarat* (*burst/gushed*) from it^x twelve wells^w; *qad* (*already and affirmatively*) knew each man-kind their *mashraba* (*drinking-place^x*); let: eat you^z and drink you^z of Allah's *rez'qe^x* (*provision/victuals for sustenance*)^x; and let not you^z mischief-hardest¹⁷⁷ in the land^w (*as*) corruptors.

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرِبَهُمْ كَلُوا وَاشْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ﴿٦١﴾

61. And *edh* (*when*) said you^c: O, *Mosa* (*Moses*) never *nassbera* (*we hold on patiently*) on a single *tta'aamen^x* (*wheat/edible/food-grains/stuff*)^x; so: let-invoke [you^r] for us your^t Lord *youkbrejo* ([He] *emerges/produces*) for us of what the Earth^w grows^w of its^w herbs, and its^w *guththa*¹⁷⁸ (*corrugated-long-cucumber*), and its^w *foo'me*¹⁷⁹ (*garlic/wheat/chickpea/bread of grains*), and its^w lentils, and its^w onions; said [he]: do *tastabelona* (*you^r affirmly seek substituting*) which^x it^x (*is*) baser by which^x it^x (*is*) *kbayron* (*choicer/superior*); *ebbetto*¹⁸⁰ (*let-you^c: immigrate/emigrate/alight/dwell-basehly*) *Mesran* (*Egypt/any town*); then verily for you^b what quested you^c; and (*had been*) struck-she^v on them the humility^w and the misery^w; and *ba'o* (*they^z deservedly incurred*) by a wrath^x from Allah; *tha'leka* (*that-afar-it/hat*) (*is*) because verily they were disbelieving by Allah's *Aya'te^w* (*messages/-signs/proofs*) and they^z kill¹⁸¹ the prophets by other than the right; *tha'leka* (*is*) by what they^z disobeyed and were transgressing they^z.

وَإِذْ قُلْتُمْ يَمُوسَىٰ لَن نَّصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعَ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُثْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ أَحْبَبُوا مِصْرًا فَلَنَ لَكُمْ مَا سَأَلْتُمْ وَضُرِبَتْ عَلَيْهِمُ الذَّلَالَةُ وَالْمَسْكَنَةُ وَبَاءُوا بِغَضَبِ رَبِّ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦٢﴾

62. Verily, who^r they^z believed, and who^r *bado*¹⁸² (*they^z adopted the Jewish "law"/customs/repented*) and the *nasara*¹⁸³, and the

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا

¹⁷⁴ The word "رجز" has several meanings such as: *convulsive and perturbing torment*! Also it includes Satan's whisper, sin, offense, and idol or worship of idols! See اللسان!

¹⁷⁵ See the *Lexicon* attached to this Translation for *fa'seqoona* for an elaboration on this rather important word!

¹⁷⁶ The word "استسقى" = "طلب السقي أو الإسقاء", see الراغب! So "استسقى" means: (1) sought to give him what to drink (e.g.: water); (2) sought to avail him what to drink (e.g.: water); (3) however, in the case of *Mosa* (*Moses*) (*pnuoh*), Allah's munificence provided him with twelve different sources through the "stone" which he was commanded to just smite (it) and thereof gushed water, in a controllable manner for each tribe!

¹⁷⁷ The word "تعتوا" from "العن" = إشد الفساد means to mischief causing hardest of corruption! See اللسان!

¹⁷⁸ The word "قثاء" translated as "cucumber" is strictly speaking not correct, as the "قثاء" is that kind of "cucumber" which is corrugated, i.e. "zebra" looking in its external look and could be so long it bends!

¹⁷⁹ The word "فوم" = "Foom" has many meanings: garlic, wheat, chickpeas, or bread of any grain. See البصائر!

¹⁸⁰ The word *ebbetto* = "هبطوا" rooted in "هبط," meaning: alighted/touched-down/dwelled in evil/dwell basehly! See اللسان! It also means emigrate or imgrate as in this *Ayah*! It also could mean: gradually descending!

¹⁸¹ The word "kill" here is used in the present/future tense! This suggests, and Allah knows best, an epithet for them characterizing them as killers of the prophets at all times! (Reader must bear in mind the difference between a prophet vis-à-vis a messenger)!

¹⁸² The word "*bada*" for the singular and "*bado*" for the plural has three distinct meanings: (1) returned to the truth; (2) returned and repented; (3) entered into the "law" (religion) of the Jews and adopted the Jewish customs. It is interesting that the Hebrew language does not have a word for "religion" per se, that is why they say: "law," that is they say the Mosaic Law, instead of Mosaic religion!

¹⁸³ This word "*nasara*," plural masculine, is equivalent to the word "*Nazarenes*" (i.e. believers in the message of Esa (Jesus) of Nazareth). (Matthew 2:23) of the New Testament (NT) speaks of *Nazarene*, and also other "Gospels" that speak of *Nazarenes*, which are different from *Nazirite*! Loosely, we refer to present day Christians as "*Nassara*," which may or may not be correct! As most present day "Christians" do believe in "The Trinity." The Qur'an clearly says about "The Trinitarians:" "certainly disbelieved who said they^z that Allah (is) a Third of

*Ssa'bey'eena*¹⁸⁴ (*Sabians*) who^p believed [*be*] by Allah and The Day [The] Last, and [*be*] worked righteously, so for them (*is*) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (*is*) a fear on them, and nor they sadden.

وَالنَّصْرَى وَالصَّبِيئِينَ مَنِ آمَنَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٣﴾

63. And *edb* (when) We took yourⁿ *meethaqa*^{x185} (ratified-covenant)^x and raised We above you^b the *Ttoora* (Mount Toor in Sinai), let-take you^z what *aa'taynakom* (We accorded/gave you^b) by a strength^w and let-remember you^z what (*is*) in it^x *la'allā* (craving currently unavailable deed that, perhaps) you^b *tattaqoona* (you^z reverentially guard not to displease Allah)¹⁸⁶.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا آتَيْنَكُم بِقُوَّةٍ
وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

64. Afterwards diverted you^c from after *tha'leka* (*that-afar-it/that*), so *lawla* (*had it not been for*) Allah's munificence^x on you^b and His mercy^w surely you^c were/would-have-been of¹⁸⁷ the losers.

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ
مِنَ الْخَاسِرِينَ ﴿٦٤﴾

65. And *laqad* (*verily, already and affirmatively*) knew you^c who^r transgressed they^z of you^b in the Sabbath; so We said for them: let-be you^z apes *kha'seyeena*¹⁸⁸ (*be-cringers/ be-they who caused selfcontemptibility and had been driven away with a spurn*).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي
السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيَةً ﴿٦٥﴾

66. Then We made it^w *nakalan* (*punishing-determent*) for what (*is*) between its^w both hands^{w189} and behind it^w and an exhortation^{w190} for the *muttaqeena* (*reverential guarders against Allah's displeasure*).

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدَيْهَا وَمَا
خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

67. And *edb* (when) *Mosa* (*Moses*) said for his people: verily, Allah commands you^b that you^z slaughter a cow; said they^z: *atatakhetthona*¹⁹¹ (*do you^s take and make us*) a jesting; said [*be*]: I refuge¹⁹² by Allah that I be of the *ja'beleena*¹⁹³ (*be-they who act ignorantly or incorrectly*).

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ
يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا
أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ
أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

68. Said they^z: let-invoke [*you^s*] for us your^t Lord (*to*) manifest for us *ma*¹⁹⁴ (*whatever*) she; said [*be*]: verily He says that it^w (*is*) a cow neither a senescent¹⁹⁵ nor a virgin, medial between *tha'leka* (*that-afar-it/that*); so let-do you^z what you^z (*are being*) commanded.

قَالُوا آدَعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ
وَلَا بَكْرٌ عَوَانُ بَيْنَ ذَلِكَ فَافْعَلُوا
مَا تُؤْمَرُونَ ﴿٦٨﴾

Three..." (S5:73). Also, to be noted is: "*nassara*"=Nazerens, who are not equal to the Nazirites, referred to in the OT, e.g. (Judg.13:7) and are the followers of "Yahweh."

184 This word "*ssabeyeena*" refers to, and Allah knows best, to the people who used to live in Musal (Iraq) and are followers of Noah! But the word also means those who left their religion and adopted another religion! See الراغب

185 The word "ميثاق"="assured covenant" and "عهد"=covenant. See the Lexicon attached to this Translation!

186 The word "تتقون"="tattaqoona," based on the Arabic word "waqa," linguistically means: took all the precautions to secure and protect (any thing) from any harm. Hence, "tattaqoona" means: you "reverentially guard against Allah's displeasure" by adhering to Allah's Criteria of prescription and proscription! There is no English equivalent for "taqwa" (surely not piety)! So "taqna,"=reverential guarding against Allah's displeasure! See the Lexicon attached to this Translation for both "tattaqoona" and "taqwa!"

187 That is a constant part of a larger whole, so "of the losers" means all the time losers!

188 The word "*kha'seyeena*"="خاسنين," is plural, masculine, subjective noun meaning: be you^f (of) those who caused self contemptibility and had been driven away with a spurn! There is no English equivalent for the word *khaseyeen*!

189 The Arabic tongue expression "between his or her both hands" means in front of him/her or before him/her!

190 The word "موعظة" rooted in "وعظ"="exhorted" or "admonished," could mean: exhortation or admonition!

191 The word "اتخذ" from "الاتخاذ" which is "افتعال" for "الاتخاذ," as stated in لسان العرب, therefore "اتخذ" is always taking and making/assuming some thing of/about what was taken! Thus, it is not just the mere taking!

192 The Arabic expression: "I refuge in Allah" means: May Allah forbids that I do so and so!

193 The word "جاهلين"="ja'beleena" is rooted in "جهل" meaning: (1) was ignorant of, (2) believed in some thing contrary to the truth/reality, (3) did some thing not correct! So the "ja'beleena" are: be-they who act ignorantly or incorrectly!

194 This "ما" "استفهام لغير المميز" i.e. an inquisitive-noun for non-distinctive entity! That is for non-human/non-jinn!

195 The word "فارض"="الضخم من كل شيء، أو السن"، means: large, big or senescent! See الهادي أو اللسان أو الراغب!

69. Said they^z: let-invoke [you^r] for us your^t Lord (to) manifest for us *ma*¹⁹⁶ (whatever) (is) her color; said [he]: verily He says that it^w (is) a yellow cow, *fa'qeon* (bright) (is) her color, [it's] pleasing the lookers.

قَالُوا اَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا
قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقْعِ
لَوْنَهَا تَسْرُ النَّظَرِ

70. Said they^z: let-invoke [you^r] for us your^t Lord (to) manifest for us *ma*¹⁹⁷ (whatever) she; verily the cows (do) looked-alike [on] us; and verily we (are), *en* (if) willed Allah, surely (are) *muh-tadoona*¹⁹⁸ (we who are founding and accepting the aright-guidance).

قَالُوا اَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ
اِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَاِنَّا اِنْ شَاءَ
اَللهُ لَمُهْتَدُونَ

71. Said [he]: verily He says that she (is) a cow neither *dhalowlon*^w (submitter/ submissively-submitter)^w tothero^w ([she] rouses/ ploughs)^w the land^w and nor waters [she] the tilth; *Musalla'maton*^w (blemish-less^w) no blemish^w/blotch^w (is) in¹⁹⁹ it^w; said they^z: now came you^g by the right^x; and they^z slaughtered it^w and not *kado* (they^z nighed/ verged/ almost) do they^z.

قَالَ اِنَّهُ يَقُولُ اِنَّهَا بَقَرَةٌ لَا ذَلُولَ
تُثِيرُ الْاَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسْلَمَةٌ لَا شَيْءَ فِيهَا قَالُوا اَلَكُنْ
جِئْتَ بِالْحَقِّ فَذَنَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ

72. And *edh* (when) you^c killed a self^w then *eddaratom* (mutually you^c quarreled) in it^w; and Allah (is) *mukbrejon* (producer/- producing) (of) what you^c were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارْتُمْ فِيهَا وَاللهُ
خَرَجَ مَا كُنْتُمْ تَكْتُمُونَ

73. Then said We: let-you^z strike him by some of it^w like *tha'leka* (that-afar-it/that) Allah quickens the dead, and [He] shows you^b His *Aya'te*^{w200} (miracles/ signs/ proofs) *la'alla* (craving currently unavailable deed that/ perhaps) you^b cerebrate you^z.

فَقُلْنَا اضْرِبُوهُ بَعْضَهَا كَذَلِكَ
يُخَيِّ اَللهُ الْمَوْتَى وَيُرِيكُمْ ءَايَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ

74. Afterwards indurated-she^y yourⁿ hearts from after *tha'leka* (that-afar-it/that); so it^w (is) like rocks^{w201} or harder induration^w; and verily of the rocks^w surely which *yatafajjaro* (bursts/ gushes) from it^x the rivers; and verily of it^w surely which *yashshaqaqo*²⁰² (repetitively split) then issues of it^x the water^x; and verily of it^w surely *yahbetto* (meeks/ sinks/ humbles) of Allah's *khashya'te* (reverent-fear)^w; and not Allah (is) surely neglecter *amm*²⁰³ (regarding) what you^z work.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ
فَهِيَ كَالْحِجَارَةِ اَوْ اَشَدُّ قَسْوَةً وَاِنْ
مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهَارُ
وَإِنْ مِنْهَا لَمَا يَشْفَقُ فَيَخْرُجُ مِنْهُ الْمَاءُ
وَإِنْ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اَللهِ
وَمَا اَللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

75. Do then covet you^z that they^z believe for you^b; while *qad* (already and affirmatively) was a team of them listening (to) Allah's Speech; afterwards they^z pervert it^x from after what they^z understood it^x while they know they^z.

أَفَتَطْمَعُونَ اَنْ يُؤْمِنُوا لَكُمْ وَقَدْ
كَانَ فَرِيقٌ مِنْهُمْ يَسْمَعُونَ كَلِمَ
اَللهِ ثُمَّ يَخْرِفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ
وَهُمْ يَعْلَمُونَ

76. And if they^z met/encountered whom^r they^z believed they^z said: we believed; and if they^z secluded, some (of) them to

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا
وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا

¹⁹⁶ This "غير المميز اسم إستفهام" = i.e. an inquisitive-noun for non-distinctive entity! That is for non-human/ non-Jinn!

¹⁹⁷ Ibid.

¹⁹⁸ See the *Lexicon* attached to this *Translation* for this word and its *grammatical* inflections!

¹⁹⁹ The text says: "in it," not on it, (فيها and not عليها), as might readily come to mind! There is wisdom in such an expression that may not be so apparent. Allah knows best, but it could well be "in" implying that the color is a natural growth from within its body; whereas "on" could be externally placed on its skin!

²⁰⁰ That is His miracles!

²⁰¹ The word "حجارة" is "جمع كثرة" = plural of multiplicity vis-à-vis "جمع القلة" = plural of paucity! See التاج!

²⁰² The word used is "يشقق" the intensive form of "يشق" To indicate this intensiveness, the word "repetitively" is employed as an intensifying adverbial particle!

²⁰³ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition عن

some, said they^z: do you^z narrate (to) them by what Allah opened²⁰⁴ on you^b le'yuoba'jjokum (from hence mutually they^z dispute you^b) by it^x enda (by rule of) yourⁿ Lord; do then not reason you^z.

أَتُخَذُتُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

77. Do [and] not they^z know that surely Allah knows what they^z conceal and what they^z disclose.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

78. And of them *ommeyouna*²⁰⁵ (he-they who are unlettered/the Arabs) not know they^z the book save wishes, and *en* (not) they except presuming they^z.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾

79. So *waylon*²⁰⁶ (lengthy: woe/bane/valley in Hell) for whom they^z write the book^x by their hands^w afterwards they^z say: this (is) from *ende* (originating from/by Rule of) Allah to purchase they^z by it^x a little price; so *waylon* for them of what wrote-she^y their hands^w and *waylon* for them of what they^z earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

80. And they^z said: never touches/betides²⁰⁷ us The Fire^w except days *ma'adodatan*^w (a few/countables)^w; let-say [you^r]: *attakhathtom*²⁰⁸ (have you^r taken and made) *enda* (by munificence of/by Rule of) Allah a covenant^x; so never unfulfills Allah His covenant^x; or you^z say on Allah what not you^z know.

وَقَالُوا لَنْ نَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتُخَذُتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدُهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

81. *Bala*²⁰⁹ (certainly-not); whoever [he] earned a misdeed^w and beset-she^y [by] him his offense^w/inequity^{w210} so those (are) The Fire's^w companions^x; they (are) in it^w immortals^x.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

82. And who^r they^z believed, and they^z worked the righteous-works^w those (are) the Paradise's^w companions^x they (are) in it^w immortals.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

83. And *edh* (when) We took Israel's sons *meethaqa*²¹¹ (ratified-covenant)^x let-not you^z worship²¹² except Allah; and by both

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا

²⁰⁴ The phrase “فتح عليكم” translated here as “opened on you^b,” means *informed you* or *taught you*! See الراغب!

²⁰⁵ The word “أميون” is the plural for “أمي” = “unlettered.” In English “unlettered” is an adjective, so no plural for it! So, I resort to transliteration and parenthetical explanation! Also the “أميون” could mean the gentiles!

²⁰⁶ *Waylon* is an Arabic word that has three distinct meanings: (1) lengthy: woe, bane; (2) a valley in the Hell Fire with intense heat that it melts every thing that comes into it; (3) ruin.

²⁰⁷ The word “touch” for “يمس” rooted in “مس” or “مسس” with many meanings: (1) the first degree or lightest feeling by the hands, as the “touch” is normally by the hands; (2) betiding, (3) then it was borrowed figuratively for “taking” and “beating,” as the two actions are normally by the hands; (4) and used also figuratively for sexual intercourse, because it is based on “intimate touching,” and (5) for craziness, presumably the brain is “taken” by the Jinn or the Satan, see تاج العروس for more of such details.

²⁰⁸ The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الاتخاذ,” as stated in لسان العرب; therefore, “اتخذ” is always taking and making some assumption about what was taken! Thus, it is not just the mere taking!

²⁰⁹ The word “bala” = “certainly-not” is absolutely not synonymous to “yes” = “نعم,” as “bala” = “certainly-not” is particularized to negate a(A1) negative-predicative (i.e. a previously stated negative statement); or (A2) a statement possessing the strength of such a negative predicative! (B) Additionally it affirms the positivity of the negated (A1)! E.g. of (A1) is “Am I not yourⁿ Lord?” (S7:172)! E.g. of (A2) is, in this case the previous Ayah, (S2:80), or (S39:57-58) or (S6:157)!

²¹⁰ There is “خطء” and “خطيئة” both are “offenses” committed intentionally and therefore are sins! But “خطء” is masculine and singular and “خطيئة” is feminine and singular!

²¹¹ The word “ميثاق” = “assured covenant” and “عهد” = covenant. See the Lexicon attached to this Translation!

²¹² That is to say: from now and forever worship none except Allah. There are four scholarly opinions in this regard. Most important of them is: “أن لا تعبدوا” but when the “أن” was dropped the verb became “مرفوع” thus, “تعبدون” rendering it a stronger news of forbiddance (خبر نهى) which is already complied with, according to “الفريد في”، حسين بن أبي العز الهمداني دار الثقافة المصرية-القاهرة، 1411هـ by “إعراب القرآن المجيد

the begetters²¹³ *ehsan* (rendering dutiful needs); and (too towards): the kin possessors, and the orphans, and the poor²¹⁴; and let-say you^z for the mankind *busnan*²¹⁵ (desirable and delightful deed); and *aqemo*²¹⁶ (let-you^z up/ sustain the prescribed obligations of) the Prayer^w and *aa'to* (let-you^z accord and fulfill the obligations of) the Zakata^{w217} (prescribed portion of personal possessions)^w; afterwards you^c diverted except a few of you^b and/while you^f (were) shunners.

84. And *edb* (when) We took yourⁿ *meethaqā*²¹⁸ (ratified-covenant)^x: let-you^z not shed yourⁿ bloods and let-you^z not egress-/evict yourⁿ selves^w from yourⁿ homes^w; then you^c acknowledged while you^f witness/testify.

85. Afterwards you^t: these you^z kill yourⁿ selves^w and egress-/evict you^z a team of you^b from their homes^w; mutually you^z back (each-other) over them by the sin and the aggression; and *en* (if) *ya'tokum* (they^z come to you^b) captives, mutually you^z ransom them, while it^x (is) *muharramon* (that which is made a ban/ forbidden) on you^b their egression/eviction; do then you^z believe by some (of) the book^x and you^z disbelieve by some (of it^x); so what a requital (of) whom^p [he] does *tha'leka* (that-afar-it/ that) of you^b except ignominy in the life^w (of) the world^w and The *Qeyamatey's*^w (Judgment's) Day, *youraddona*²¹⁹ (to be forthwith-retuned they^z) to hardest (of) the torment; and not Allah (is) neglecter *amma* (regarding) what you^z work.

86. Those, who^r they^z purchased the life^w (of) the world^w by the Hereafter^w; so neither (to be) alleviated a'n (off) them the torment, nor (are) they (to be) succored they^z.

87. And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) the book^x and We supervised from after him by the messengers; and *aa'tayna* *Esa*, (Jesus) *Mariam's* (Mary's) son, the evidences-she^y; and We supported²²⁰ him by *Rube-el-Qudis*²²¹ (Arch angel Gabriel); is then everywhen²²² a

تَعْبُدُونَ إِلَّا اللَّهَ وَالْوَالِدِينَ إِحْسَانًا
وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
وآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا

مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٤﴾
وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ
دِمَاءَكُمْ وَلَا تَخْرُجُونَ أَنْفُسَكُمْ مِنْ

دَيْرِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تَشْهَدُونَ ﴿٨٥﴾
ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ
وَتَخْرُجُونَ فَرِيقًا مِنْكُمْ مِنْ دَيْرِهِمْ
تُظَاهِرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ
وَإِنْ يَأْتُواكُمْ أَسْرَىٰ تَفْذِبُوهُمْ هُوَ
حَرْمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتَوَمُنُونِ
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ
إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ

وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٦﴾
أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا
بِالْآخِرَةِ فَلَا تَخَفُفُ عَنْهُمْ الْعَذَابُ
وَلَا هُمْ يُنصَرُونَ ﴿٨٧﴾

وَلَقَدْ آتَيْنَا مُوسَىٰ الْكِتَابَ وَقَفَّيْنَا
مِنْ بَعْدِهِ بِالرُّسُلِ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا

²¹³ In Arabic there is a difference between “both the begetters (parents)”= “الوالدان” or “الوالدين” and the “parents!” “الوالدان” or “الوالدين” are: (1) the ones that *beget*, *cause*/give the birth to; and (2) those that merely nurture and raise a child, a father or a mother. Thus, *parents* could be only (2), or (3) *ancestors*, a progenitors; or (4) *guardians*; (5) *a protectors*. So, the *emphasis* here in this great *Ayah* is on the “الوالدان” or “الوالدين” that is the “begetters” *per se*.

²¹⁴ For the words “مساكين” versus “فقراء”, see the *Lexicon* attached to this *Translation* for the distinction! The word “poor” stands for the *singular* or the *plural*, although some time for the plural: “poor-people”!

²¹⁵ I can not find a *suitable* word in English for “حسنا”= “desirably and delightfully!” That is to try *genuinely* to have an *attitude* of treating the people *desirably and delightfully* on the *addressee's* part with what the *people* consider *desirable and delightful*!

²¹⁶ The word “أقام” in “أقيموا” is covered in the *Lexicon* attached to this *Translation* with an *elaborate* discussion on this important word! Also see footnote 72 of (S2:3) regarding “يقيمون”!

²¹⁷ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

²¹⁸ The word “ميثاق”= “assured covenant” and “عهد”= covenant. See the *Lexicon* attached to this *Translation*!

²¹⁹ The word “يردون” is rooted in “رد” meaning *forthwith-retuned*; example the greeting must be “*forthwith retuned*,” as in the *Ayah*: “And when (*had*) been greeted you^c by a greeting^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w.” (S4: 86)!

²²⁰ The word “أيدها” comes from the “أيد” which is that “(divine) Might,” as in the *Ayah*: “And the Heaven We built it^w by (divine) Might” (S51: 47), i.e. a kind of “Might” which Allah *alone* possesses!

²²¹ *Rube-el-Qudis* = The Holy Spirit = (Al-Rubo-Al-ameen, The trusted Spirit = the angle of revelation, Gabriel, peace be on him.

messenger came^(to) you^b by what not *tahwa* (*tendentiously like*) yourⁿ selves^w *istakbaratom*²²³ (you^c affirmed yourⁿ prideful haughtiness) so a team you^c denied and a team you^z kill.

لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٢٢٣﴾

88. And said they^z: our hearts (*are*) *ghulfon*²²⁴ (*wrapped/ shrouded/ or veiled*); rather Allah cursed them by their disbelief; so a few *mma*²²⁵ (*intensely few*) they^z believe.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٢٢٤﴾

89. And *lamma* (*when/ whence*) came (*to*) them a Book^x from *enda* (*originating from/ by munificence of/ by Rule of*) Allah, *mussa'ddeqon*²²⁶ (*accepter as credible*) for what (*is*) with them and they^z were of earlier *yesta'teboona* (*seeking-[opening]/ victory*) over whom^r they^z disbelieved; so *lamma* came (*to*) them what they^z knew, they^z disbelieved by it^x; so Allah's curse^w (*is*) on the disbelievers.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ ۖ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٢٢٥﴾

90. Wretched what they^z purchased by it^x their selves^w that they^z disbelieve by what Allah descended, *baghyann*²²⁷ (*envyingly/ transgressively*) that *younazzeela* (*iteratively descends*) Allah of His munificence^x on whom^p [He] wills of His *eba'de* (*worshippers/ submitters/ slaves*); so, *ba'o* (*they^z deservedly incurred*) by a wrath^x on a wrath^x, and for the disbelievers (*is*) a torment humiliative.

بَغْسًا أَشْتَرُوا بِهِ أَنْفُسَهُمْ أُنْ يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٢٢٦﴾

91. And if (*had been*) said for them: let-believe you^z by what Allah (*had*) descended, they^z said: [*we*] believe by what (*had been*) descended on us; and they^z disbelieve by what (*is*) beyond²²⁸ it^x while it^x is the right^x *mussa'ddeqan*²²⁹ (*accepter as credible*) for what (*is*) with them; let-say [*you^r*]: so wherefore you^z kill Allah's prophets of earlier, *en(if)* you^c were believers.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا تَأْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ۚ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِن كُنْتُمْ مُّؤْمِنِينَ ﴿٢٢٧﴾

92. And *laqad* (*verily, already and affirmatively*) came (*to*) you^b *Mosa* (*Moses*) by the evidences-she^y; afterwards *ittakbathtom*²³⁰ (*you^f took and presumed*) the calf from after him, while you^f (*were*) *dha'lemoona*²³¹ (*injustice-doers*).

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ أَخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٢٢٨﴾

93. And *edh* (*when*) We took yourⁿ *meethaq*^x (*ratified-covenant*)²³² and raised We above you^b the *Ttoora* (*Mount of Sinai*); let-take you^z what We gave you^b by a strength^w and let-listen you^z; said they^z: we heard and we disobeyed; and (*had been caused to*) drink they^z in their hearts the calf²³³ by their

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمْ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ

²²² The letter “ما” has many meanings, among them: *time*!

²²³ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!!

²²⁴ The word “غلف” means in a cover or an envelop and so we do not understand!

²²⁵ See the *Lexicon* attached to this *Translation* regarding, “ما المصدرية,” here for *intensification*!

²²⁶ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

²²⁷ This word “*baghyann*” has several *distinct* meanings: (1) envious and presumptuous state of mind inciting unprovoked aggression, i.e. going *beyond bounds* in striving to possess what does *not* belong to the inciter; (2) enviously seeking or aspiring to possess for one's self some thing, i.e. selfish excessiveness; (3) excessive rain; (4) Adultery.

²²⁸ The word “وراء” means: (1) “بعد” (2) “مؤخرته: مثلاً وراءهم الآخرة.” (3) “ولد الولد” (4) “معرفة أو خبرة.” So, here (1) or *beyond* in its sense of *above reach of knowledge or experience*!

²²⁹ The word “*musaddeqan*” is more than an “affirmer,” it is *accepter of the referent as credible*!

²³⁰ The word “إتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ,” as stated in *لسان العرب*; therefore, “إتخذ” is *always taking and presuming some thing* of what was taken! Thus, it is *not* just the mere *taking*!

²³¹ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 270 below!

²³² The words: “ميثاق” = “*ratified covenant*” and “عهد” = *covenant*.

²³³ That is their love of the calf!

disbelief; let-say [you^s]: wretched (is) what commands you^b by it^x yourⁿ belief, *en*(if) you^c were believers.

بِقَسْمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِن
كُنْتُمْ مُؤْمِنِينَ ﴿١٣﴾

94. Let-say [you^s]: *en*(if) was-she^y for you^b the home^w (of) the Hereafter^w *enda* (by munificence of/by Rule of) Allah purely-she^{y234} of without the mankind, then let-you^z wish the death^x if you^c were *ssa'deena* (always-truth-enforcers).

قُلْ إِن كَانَتْ لَكُمْ أَلْأَخِرَةُ عِنْدَ
اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا

95. And never they^z wish it^{x235} ever, by what (had) advanced-she^y their hands^{w236}; and Allah (is) Omniscient by the *dha'lemeena* (injustice-doers).

أَلَمْ تَوْتِ إِن كُنْتُمْ صَادِقِينَ ﴿١٤﴾
وَلَن يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ
أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿١٥﴾

96. And surely assuredly²³⁷ [you^s] find them eagerest (of) the mankind over a life^w; and of whom^t they^z partnered (other deities), longs²³⁸ an *abado*²³⁹ (a lone/any one) (of) them if²⁴⁰ [he] (were to) live a thousand-year^w and that surely not *mozahze-be'*²⁴¹ (he who budges others/displacer) of the torment that [he] (were made to be) long-lived; and Allah (is) Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences) by what they^z work.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى
حَيَوةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ
أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ سَنَةٍ وَمَا هُوَ
بِمُزَحَّزِهٍ مِنَ الْعَذَابِ أَن يُعَمَّرَ
وَاللَّهُ بِصِيرٍ بِمَا يَعْمَلُونَ ﴿١٦﴾

97. Let-say [you^s]: whoever [he] was a foe²⁴² for *Jebreela* (Gabriel), then verily he *naẓẓala* (iteratively descended) it^x on your^t heart, by Allah's leave, *mussa'ddeqan*²⁴³ (accepter as credible) for what (is) between his hands^{w244}, and an aright-guidance and a *bushra*²⁴⁵ (a pleasing-tiding)^w for the believers.

قُلْ مَن كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا
لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى
لِّلْمُؤْمِنِينَ ﴿١٧﴾

98. Whoever [he] was a foe²⁴⁶ for Allah and His angels and His messengers, and *Jebreela* (Gabriel) and *Mekala* (Michael), then verily Allah (is) a foe²⁴⁷ for the disbelievers.

مَن كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ
وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ
اللَّهَ عَدُوٌّ لِّلْكَافِرِينَ ﴿١٨﴾

²³⁴ The word "خالصة" is an *adverbial construct*, and a *feminine gender* as indicated by the feminine ة in خالصة So, it is suffixed by the *feminine suffix*: "she"! See إعراب القرآن، لمحمود صافي!

²³⁵ The pronoun "هـ" in "يَتَمَنَّوْهُ" is a *masculine* pronoun referring to "the death," a *masculine gender*! So, it^x!

²³⁶ The word "band" in the Arabic language is in the *feminine* gender, and has many *distinct* meanings: (1) it is the body part extending from the tips of the fingers up to the shoulders; (2) from the tips of the fingers to the wrist; (3) power or might; (4) having possession of; (5) extending submission to; (6) extending support for; (7) taking the hands off; (8) given the back of the hand=giving freely; (9) favor; (10) handle of; (11) fell in his hand=felt sorry; (12) under the hand of=trained by; (13) between the hands=in the front of or before (prior to) it. The Qur'anic expression as in this *Ayah*: "what (had) advanced-she^y their hands" means had done themselves.

²³⁷ The "ل" in "التجدين" is a *juratory* "القسم" "ل"="ل" amounting to="التأكيد", i.e. *affirmation*, expressed here by "assuredly"!

²³⁸ The word "يودُّ" translated as "longs" means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what one longs for is *not* going to happen!

²³⁹ See the *Lexicon* attached to this *Translation* regarding "أحد"!

²⁴⁰ The particle "لو" since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See إعراب القرآن، ابن هشام!

²⁴¹ The word "mozahzebe" is *deflected subject* of the past tense root word "zahzaha"="زحزح" which means moved the object back and forth or from side to side, usually gently, intending to *budge* or *displace* it. Thus, "zahzaha"="زحزح" means *displaced* or *moved away* from an original place.

²⁴² The word "عدو" in Arabic is used for: (1) *singular* and (2) *plural* too (3) "multitudinous foe," see الهادي and اللسان!

²⁴³ See footnote 229 above regarding "musaddeqan"!

²⁴⁴ That is to say: before him, i.e. the *writes* that were revealed *earlier* to other *messengers* and *prophets*.

²⁴⁵ Here again there is *no single* word in English for the noun "بُشْرَى" so we resort to transliteration and parenthetical explanation! So, *bushra* (a *pleasing-tiding*)! And "بُشْرَى" unlike its *verbal conjugates*, throughout The Qur'an *always* use it for the "khayrey" (*desirables, goodnesses, worthinesses*)!

²⁴⁶ See footnote 242 above regarding *foe*!

²⁴⁷ Ibid regarding *foe*!

99. And *laqad* (verily, already and affirmatively) We descended to you^s *Aya'ten*^w (Qura'nic statements) evidents-she^y; and not disbelieve by it^w except the *fa'seeqoon*²⁴⁸ (rebels vis-à-vis Allah's command).

100. Is [and] everywhen covenanted they^z a covenant^x *nabatha* (slightly-forsook) it^x a team of them; rather most (of) them not believe they^z.

101. And *lamma*²⁴⁹ (when/whence) came (to) them a messenger from *ende* (by munificence of/by Rule of) Allah, *mussa'ddeqon*²⁵⁰ (accepter as credible) for what (is) with them, *nabatha* (slightly-forsook) a team of whom^r they^z (had been) given the book, Allah's Book beyond²⁵¹ their backs, as if/surely they not know.

102. And *ettaba'o*²⁵² (they^r closely followed) what recite the Satans over *Sulaymana's* (Solomon's) proprietorship; and disbelieved not *Sulaymano* (Solomon); [and] but the Satans disbelieved they^z; they^z teach the mankind the magic^x and what (had been) descended on the two angels by *Ba'bela*, *Haruta* and *Maruta*; and not both teach of an *aba'den* (a lone/any one) until both say: verily only we (are) an essay²⁵³; so let-not disbelieve [you^r], then learn they^z from them both what they^z separate by it^x between the *mar'ee*²⁵⁴ (mature/perfect manliness possessor) and his spouse (wife); and not they surely (are) *dha'reena* (futilely harming/hurting) by it^x of an *aba'den* except by Allah's leave; and they^z learn what hurts them and not benefits them; and *laqad* (verily, already and affirmatively) knew they^z surely who^p [he] purchased²⁵⁵ it^x not for him in the Hereafter^w of a *khalagen*²⁵⁶ (good-portion/lot); and surely wretched (is) what they^z sold²⁵⁷ by it^x their selves^w if they^z were (to) know.

103. And had that they believed they^z and *ettaqaw* (they^r had reverentially guarded not to displease Allah), surely a reward^w from *ende* (by munificence of/by Rule of) Allah (is) *kbayron* (choicer/superior/worthier) if they^z were (to) know.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿١٠٠﴾

أَوْكَلَّمَا عَنْهُمْ عَهْدًا ثَبَدَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠١﴾

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠٢﴾

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سَلِيمٍ، وَمَا كَفَرَ سُلَيْمَنُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا خُرْنِ فَتَنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا هُمْ بِضَارِينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْكَانُوا يَعْلَمُونَ ﴿١٠٤﴾

²⁴⁸ See the *Lexicon* attached to this *Translation* for this important word *faseqoon* and its *grammatical* inflections!

²⁴⁹ The particle “لَمَّا” is an *adverbial* particle in the sense of a *past tense* = ظرف بمعنى حين “when!” Coupled with the *present tense* it means: “whence” = “حيث” or it could be a particle of *exception* meaning: *but* or *except*! See الهادي وإعراب القرآن، لمحمود صافي!

²⁵⁰ The word “*musaddeqon*” is more than an “affirmer,” it is *accepter of the referent as credible*!

²⁵¹ The word “وراء” means: (1) “بعد” (2) “مُتَلَا: ويدرون وراءهم الآخرة.” الخلف، فخلف الشيء هو مؤخرته: مثلاً وراء الأكمة.” (3) ولد الولد its sense of *above reach of knowledge or experience*!

²⁵² See the *Lexicon* attached to this *Translation* for the *distinction* between “اتبع” = *follow* and “اتبع” = *closely follow*!!

²⁵³ See the *Lexicon* attached to this *Translation* for the word “*jetnah*,” which has many meanings!

²⁵⁴ See the *Lexicon* attached to this *Translation* for the *differences between*: the man = الرجل، and the human = إنسان، the person = الشخص، and the *mar'o* = المرء، being the mature/perfect manliness possessor! Although in English the word “one” seems to be an acceptable *approximation* for “المرء,” the *Lexicon* explains why we cannot use this seemingly *acceptable* way with respect to The Qur'an or the *hadeeth*!

²⁵⁵ The Arabic words: (a) “اشترى” and (b) “شَرَى” occur time and again in The Qur'an. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “اشترى” means *purchased* and (b) “شَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this great *Ayah* the *rule* holds well.

²⁵⁶ The word “خَلَقَ” has two *similar* but *distinct* meanings: (1) good portion, or (2) the good traits of a person for which he is praised for! See الهادي!

²⁵⁷ See footnote 255 above regarding “اشترى”

104. O, you who^r believed they^z let-not say you^z *ra'ena*²⁵⁸ (*let-be considerate to us [you^r]/look at us [you^r]*), and let-say you^z *undburna*²⁵⁹ (*let-listen and pay attention to us [you^r]*), and let-listen you^z; and for the disbelievers (*is*) a painful torment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا
رَءِئِنَّا وَقُولُوا اٰنْظُرْنَا وَاسْمَعُوا
وَلِلْكَافِرِينَ عَذَابٌ اَلِيمٌ ﴿١٠٤﴾

105. Not long²⁶⁰ who^r disbelieved they^z of the book's folk^w, nor the *mushrekeena* (*he-they who partner deities with Allah/he-polytheists*), that *younazzala* (*to be iteratively descended*) on you^b of a *khayren* (*mercy/revelation/goodness/desirable/provision/power*) from yourⁿ Lord and Allah particularizes by His mercy^w whom^p [He] wills; and Allah (*is*) possessor (*of*) the munificence, the great.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ اٰهْلِ
الْكِتٰبِ وَلَا الْمُشْرِكِينَ اَنْ يُنْزَلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَّبِّكُمْ وَاللّٰهُ
يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَآءُ وَاللّٰهُ ذُو
الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

106. Not [We] abrogate of an *Aya'ten*^w (*Qura'nic statement*) or [We] (*cause*) it^w (*to be*) forgotten, *na'atey* ([We] *accord/bring*) by *khayren* (*superior/worthier*) than it^w or like it^w; have not known [you^r] that Allah over every thing (*is*) Omnipotent.

مَا نَنْسَخْ مِنْ ءَايَةٍ اَوْ نُنسِهَا نَأْتِ
بِخَيْرٍ مِّنْهَا اَوْ مِثْلَهَا اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٦﴾

107. Have not [you^r] known that Allah for Him (*is*) the Heavens^w and the Earth's^w proprietorship; and not for you^b of lesser than/without Allah of a *wa'leyen* (*guardian/ally*) and nor a *na'sseeren* (*multitudinous-succorer*).

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهُ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ وَمَا لَكُمْ مِّنْ
ذُوْنِ اللّٰهِ مِنْ وَلٰىٍ وَلَا نَصِيْرٍ ﴿١٠٧﴾

108. Or you^z want to you^z ask yourⁿ messenger like what *Mosa* (*Moses*) (*had been*) asked of before; and whoever [he] substitutes²⁶¹ (*i.e. takes/receives*) the disbelief by (*i.e. instead-of*) the belief, then *qad* (*already and affirmatively*) [he] strayed the path's intent/center.

اَمْ تَرٰىءُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ
كَمَ سَبِيْلَ مُوسٰى مِنْ قَبْلُ وَمَنْ
يَتَّبِعِ الْكَفَرَ بِالْاِيْمٰنِ فَقَدْ ضَلَّ
سَوَآءَ السَّبِيْلِ ﴿١٠٨﴾

²⁵⁸ The word “*ra'ena*” has *two distinct* meanings, depending on how the *emphasis* is placed at the end of the word. One meaning: is: (1) consider us, by way of being kind and considerate. (2) The *second* meaning is: (you) hasty, foolish, rash and thoughtless. The Jews used to address Mohammad (SAWS) by *twisting* their tongue *almost imperceptive way* to mean the *second* meaning. Thus, the believers were commanded by this *Ayah* to avoid this word, as it is associated with the second meaning; and instead to substitute it with the word “*undburna*!”

²⁵⁹ The word “*undburna*” is made up of two words: “*nadbara*” and “*na*.” The word “*nadbara*” has *many* meanings, among them: *looked at* and *was considerate towards* some one with the intention of being *kind* or *reprieving* or both; (2) considered and appreciated the enormity of some thing. The “*na*” is the pronoun of the speakers in the subjective collective sense of “us.” Thus, “*undburna*,” here, and Allah knows best, means: (1) (the addressors are petitioning the addressee as if saying) “listen and pay attention to us;” (2) (the addressors are pleading the addressee as if saying) “give us respite (*i.e. the speakers*).”

²⁶⁰ The word “يَوَدُّ” translated as “*long*” means an earnest, heartfelt desire, especially for something *beyond reach*! That is to say: what many long for is *not* going to happen!

²⁶¹ The word “يَتَبَدَّلُ” translated here as “substitutes” must be understood in light of the following: (1) Allah SWT created the people “*good by nature*” and He empowered *each* person by a *capacity* to *choose* the *good* or the *bad* but *be held accountable for such choices*. (2) The Arabic language has many *characteristics*, among them “التقديم و التاخير” = *hysteron-proteron* (see the *Lexicon* attached to this *Translation* for more elaboration on this point), *giving greater importance or precedence to that which is stated first* in a text, in order to convey a *particular* meaning or an image of some thing! For example in this great *Ayah*: *seemingly* “whoever exchanges the disbelief by the belief then *qad* (*already and affirmatively*) verily [he] (*had*) strayed...” is a *clear* text! However, the reader must bear in mind that (3) given the aforesaid in (1) people by “*nature*” are *good*, so they *innately possess good belief* or the *potential for a good belief*! (4) But because of *various influences*, including the personal *unsound biases* a person would *interchange the good for the bad*! For example remember (S 2:61) which says “Said [he]: do you^z seek substituting that which is *baser* by that which is *better*? ...” So, when someone seeks to substitute *that which is baser* by *that which is better* what can you say to him other than what an *unsound choice* he made! Nevertheless that is *his/her choice*! So, in such a case (5) the *bad* receives *precedence or priority* and is seen *ahead or first*! Thus, (6) the *disbelief* is *more important to him* so he *interchanges* it with what he already has, *i.e. the innately good belief*! Therefore, (7) this great *Ayah* tries to *depict such a reality*; that is why the *disbelief* is *mentioned first* and the *belief* is *stated last*! (8) Hence what is *seemingly* clear does neither *stands* nor really *applies*! And the Arabs say: “تَبَدَّلَهُ اَيَّ اَخْذِهِ مَكَانَهُ” = *interchanged it equals took it in its place*, in other word he had *interchanged what he has with what he does not have*! In this case, he *had interchanged the belief for the disbelief*!

109. Longed²⁶² many of the book's folk if²⁶³ *yarrodokom*²⁶⁴ (*they^z forthwith-return you^b*) from after yourⁿ belief (*to become*) disbelievers, an envy/envyingly of *ende* (*springing of*) their selves^w from after what manifested for them the right; so let-pardon you^z and let-condone you^z until Allah *ya'atey* (*accords/comes*) by His command; verily Allah over every thing (*is*) Omnipotent.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِندِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرٍ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

110. And *aqemo*²⁶⁵ (*let-you^z up/sustain the prescribed obligations of*) the Prayer^w and *aa'to* (*let-you^z accord and fulfill the obligations of*) the *Zakata*²⁶⁶ (*prescribed portion of personal possessions*)^w and what advance you^z for yourⁿ selves^w of *khayren* (*goodness-/charity/ worship*) you^z find it^x *ende* (*with/ by Rule of*) Allah; verily Allah by what you^z work (*is*) *Basseeron* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

111. And said they^z: never enters the Paradise^w except who^p [*he*] was Jewish or *Nassara* (*Christians*); *telka*²⁶⁷ (*that-afar-it/ those*)^w (*are*) their wishes^w; let-say [*you^s*]: *ha'to* (*let-bring forth youⁿ*) yourⁿ proof *en(if) you^c were ssa'dequeena* (*always-truth-enforcers*).

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١١﴾

112. *Bala*²⁶⁸ (*certainly-not*); whoever [*he*] consigned his face²⁶⁹ for Allah, while he (*is*) a benefactor, so for him (*is*) his remuneration *enda* (*by munificence of/ by Rule of*) his Lord; and (*is*) neither a fear on them, and nor they sadden.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

113. And said-she^y the Jews: the *Nassara* (*Christians*) (*are*) not-she^y on a thing; and said-she^y the *Nassara* the Jews (*are*) not-she^y on a thing, while they recite the book; like *tha'leka* (*that-afar-it/ that*) said who^r not know they^z like their say; so Allah rules among them The *Qeyamatey's*^w (*Judgment's*) Day in what they^z were in it^x differing.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

114. And who^a (*is*) wronger²⁷⁰ than who^p [*he*] prevented Allah's mosques that His name (*to be*) mentioned in it^w and [*he*] endeavored²⁷¹ in its^w ruin; those not was for them to enter

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَن يُذَكَّرَ فِيهَا أَسْمُهُ وَاسْمُي فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا

²⁶² See footnote 247 above regarding “ود، يود”= “long!”

²⁶³ The particle “لو” since it is a *future-connected* verb, probable to occur and *not* sure it's a present occurrence, such a “لو” amounts to “if” or “when!” See ابن هشام

²⁶⁴ The word “يردونكم” is rooted in “رد” meaning *forthwith-retuned*; example the greeting must be “*forthwith- retuned*,” as in the *Ayah*: “And when (*had been*) greeted you^z by a greeting^w then you^z greet by better than it^w or you^z forthwith-return it.” (S4: 86)!

²⁶⁵ That is you^z up/sustain/maintain all the rituals necessary!!

²⁶⁶ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

²⁶⁷ See the *Lexicon* attached to this *Translation* for an elaboration on this *conjunctive noun*!

²⁶⁸ The word “bala”= “indeed-not” is absolutely *not* synonymous to “yes”= “نعم” see footnote 196 or the *Lexicon* attached to this *Translation* for more elaboration!

²⁶⁹ The word “face” has at least *eight different* meanings: (1) literally the face of any entity, (2) pleasure and countenance of, (3) favor, (4) honor, (5) sake, (6) the beginning of, (7) essence of, (8) *the entity of*.

²⁷⁰ See the *Lexicon* attached to this *Translation* for “ظالم”= “فاعل الظلم”= “injustice-doer” and “أظلم”= “wronger”

²⁷¹ See the *Lexicon* attached to this *Translation* for remarks on the word “سعى” denoting *agility and vigor of gait*!

it^w except (as) fearers; for them in the world^w (is) an ignominy and for them in the Hereafter^w (is) a great torment.

115. And for Allah (are) the *mashrege* (sunrise's locus) and the *maghrebe* (sunset's locus); so, where ever you^z turn/diverge so hither (is) Allah's Face²⁷²; verily, Allah (is) *Wa'seon*²⁷³ (Surrounder and encompassing all things), Omniscient.

116. And said they^z: Allah *ittakbatha*²⁷⁴ ([He] took and made) a son; *Subhana*²⁷⁵ (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him; rather for Him what (are) in the Heavens^w and the Earth^w all (are) for Him *qa'netoona* (be-they: devotedly-obeyers/ submitters/ supplicants).

117. *Ba'dee'ao*²⁷⁶ (Perfect-Originator [He]) (of) the Heavens^w and the Earth^w and if [He] decreed a matter^x then verily only says [He] for it^x: let-be [you^s] so [it^s] is.

118. And said who^t not know they^z *lawla* (why not/ wherefore) speaks Allah (to) us, or *ta'ateena* ([you^s]: come/ bring us) an *Ayat*^w (sign/proof/ miracle); like *tha'leka* (that-afar-it/ that) said who^t of before them similar (to) their say; looked-alike-she^y their hearts; *qad* (already and affirmatively) manifested We the *Aya'te*^w (= plural of *aya'ton*) for a people *youqenoona* (those who believe with certitude).

119. Verily We sent you^s by the right, a *basheeran*²⁷⁷ (iterative teller of pleasing tidings) and *natheeran* (iterative warner); and (shall be) not asked [you^s] *a'n* (regarding)²⁷⁸ the *Jabeem's*^{w279} (intensely-blazing Fire^w) companions.

120. And never (shall) delight *a'n*²⁸⁰ (about) you^s the Jews, and nor the *Nassara* (Christians) until *tattaba'a*²⁸¹ ([you^s] closely-follow) their sect^w/faith^w; let-say [you^s]: verily, Allah's aright-guidance^x it^x (is) the aright-guidance^x; and indeed *en* (if) *ettaba'ata* (closely-followed you^s) their *ahwa*²⁸² (tendentious likings) after (that) which^x came (to) you^s of the knowledge,

إِلَّا خَافِعِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ
وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ
وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَؤُوا
فَتَمَّ وَجْهَ اللَّهِ إِنَّ اللَّهَ وَسِعَ عِلْمَهُ

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ
لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ كُلٌّ
لَهُ قَنِينٌ

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَى
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا
اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ
تَشَبَّهَتْ قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ
لِقَوْمٍ يُوقِنُونَ

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى
حَتَّى تَتَّبِعَ مِلَّتَهُمْ قُلْ إِنَّ هُدَى
اللَّهِ هُوَ الْهُدَى وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ
بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ

²⁷² The Arabic tongue expression "Allah's Face" = Allah's pleasure and/or His countenance, His Entity, His only.

²⁷³ The word "wa'seon" is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article "the" is prefixed to it, with a capital "T" and the word "was'eon" also with a capital "W," to make "The Was'eo" then it becomes one of Allah's most beautiful names, meaning "surrounding and encompassing everything!"

²⁷⁴ The word "ittakbath" from "ittakbath" which is "افتعال" for "الاتخاذ," as stated in لسان العرب; therefore, "ittakbath" is always taking and assuming some thing about what was taken! Thus, it is not just the mere taking!

²⁷⁵ The word "subhanaho" = "سبحانه" has no English equivalent! The word is made up of two parts: "subhana" and the pronoun "ho" = "Him!" Wherever the word "subhana," or its associates/inflections (such as "سبحان" or "سبحانك") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhana" = "سبحان" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

²⁷⁶ The word "badi'ee'ao" has two distinct albeit related meanings: (1) the Perfect-Originator, (2) the perfectly-originated thing (s), such as the Heavens or the Earth! See الهادي!

²⁷⁷ See the Lexicon attached to this Translation for bashashara/youbashsharo/ mubasheron = ابشراً يبشراً مبشراً

²⁷⁸ See the Lexicon attached to this Translation for the various meanings of the prepositional letter "عن!"

²⁷⁹ The word "jabeem" is proper noun, but it means intensely blazing fire! See الراغب!

²⁸⁰ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

²⁸¹ See the Lexicon attached to this Translation for the distinction between "تبع" = followed and "اتبع" = closely-followed!

²⁸² The word "ahwa" translated as "(tendentious-likings)," which in and of itself could be good or bad, noble or vile! The Messenger (SAWS) says that believes not anyone of you until his "ahwa" agrees with what I came with, i.e. The Qur'an and true/good Hadeeth.

مِنْ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢﴾

الَّذِينَ ءَاتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ ؕ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ؕ وَمِنَ
يَكْفُرْ بِهِ ؕ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٦١﴾

يَبْنِي إِسْرَءِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي
أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى
الْعَالَمِينَ ﴿١٢٧﴾

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا
شَفِيعَةٌ وَلَا هُمْ يُنصَرُونَ

وَاِذْ اَتَيْنَا اِبْرٰهِيْمَ رُبُّهُ بِكَلِمَاتٍ
فَاتَمَّهِنَّ قَالَ اِنِّى جَاعِلُكَ لِلنَّاسِ
اِمَامًا قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ
عَهْدِي الظَّالِمِيْنَ

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ
وَأَمْنَا وَأَتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ
مُصَلًّى وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ
وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

وَأَذِ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا
بَلَدًا ءَامِنًا وَارْزُقْ أَهْلَهُ مِنْ
الشَّمْرِ مِنَ ءَامِنٍ مِنْهُمْ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ
فَأَمْتَعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى
عَذَابِ النَّارِ وَيَسْ أَلْمِصِيرِ ﴿١٦﴾

وَإِذَا يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنْ

²⁸⁴ See footnote 128 for “أنعم”!

²⁸⁶ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “عن!

²⁸⁸ The word **ظالم** in **“فاعل الظلم”** = **“ظالمون”** = “the injustice-doer,” as **“الظالم”** = “injustice!”

²⁹⁰ The word “إِتَّخَذَ” from “الِإِتَّخَاذَ” which is “إِفْتَعَالَ” for “الْأَتَّخَاذَ,” as stated in لسان العرب; therefore, “إِتَّخَذَ” is *always* taking and assuming some thing about what was taken! Thus, it is *not* just the mere taking!

²⁹² The pronoun “هـ” in “اهله” refers to the “township” = “البلد”.

²⁹³ What is to be noted here is “*raises*” not establishes, i.e. the foundations were *already there*!

*taqabbel*²⁹⁴ (let-clemently accept [You^s]) from us, verily You^g You^s (are) The Sameo²⁹⁵ (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The Omniscient.

الَّتِي تَقَبَّلُ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٢٩٤﴾

128. O, our Lord: and let-make²⁹⁶ us [You^s] both Muslims²⁹⁷ for You^g; and of our progeny^{w298} *Ummatan*^{w299} (generation/followers of a messenger)^w Muslim-she^y for You^g; and let-show us [You^s] our rites, and let-relent [You^s] on us; verily You^g You^s (are) The *Tanwabo* (iterative Relent), *Ar-Raheemo* (The multitudinous mercy Giver).

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ ﴿٢٩٥﴾

129. O, our Lord: and let-mission³⁰⁰ [You^s] in them a messenger of them (to) recite [be] on them Your^t *Aya'te*^w (messages) and (to) teach them [be] The Book and the *bekmata*^{w301} (wisdom)^w and *youzakkey*³⁰² (to be: purifies/exculpates/swells/befits/ and suits) them; verily You^g You^s (are) The Mighty The *Hakeemo*³⁰³ (infinite *bekmah*³⁰⁴ Possessor)³⁰⁵.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٢٩٦﴾

130. And who^a [be] desires³⁰⁶ *a'n* (off) *Ebraheema's* (Abraham's) sect^w/faith^w except whomever [be] befooled his self^w; and *laqad* (verily, already and affirmatively) *isstafaynabo*³⁰⁷ (We had

وَمَنْ يَرْغَبْ عَنِ مِّلَّةِ إِبْرَاهِيمَ إِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ

²⁹⁴ The word used in The Qur'an is "تَقَبَّلُ" not "إِقْبَلُ"=accept. Thus, "تَقَبَّلُ" means accept with *clemency* or *mercifulness*, as whatever that was being offered by the doer, who is beseeching Allah to accept it, may not be *fully* worthy of Allah's acceptance; or the work itself is somewhat *deficient*, *not perfect and complete*! So, Allah is besought to accept it *as is*, with the already known *shortcomings* it may have therein! So Allah *accepts* it by His *clemency*! So, *تَقَبَّلُ*=Let-[You^s] *clemently* accept!

²⁹⁵ See the *Lexicon* attached to this *Translation* for this multi-meaning word "Same'o"="المُسْمِعُ"

²⁹⁶ Here "make" by necessity meaning *continue our status as it currently stands (being Muslims) or improve it, i.e. be better Muslims*.

²⁹⁷ The invocation *as stated* here is for both *Ebraheem* (Abraham) and his son, *Ismael* (Ishmael). However, Ibn Abbas, famous explainer of The Qur'an, and who is blessed by Mohammad (SAWS) having prayed to Allah to teach this *particular* young companion of Mohammad (SAWS) the "Ta'aveel"= ultimate meanings of The Qur'an. Ibn Abbas read this word "Muslemay'ne," grammatically for dual (*two*), versus "Muslimeen," the plural for Muslim=Muslims. Clearly, father and son here are already Muslims; but this *prayer* is *intended to increase and keep their submission to Allah constant*.

²⁹⁸ The word "ذُرِّيَّة" linguistically has *double* meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendants* which are in reference!

²⁹⁹ The word *Ummah* has many meanings: (1) Mother (called *Umm* or *Ummah*); (2) The total of a given population ruled by a set of rules or a ruler (a nation); (3) followers of any messenger of Allah; (4) All creatures of Allah that procreate, and protect themselves; (5) each animal species is an *Ummah*; (6) way of doing things; (7) religion; (8) time span; (9) the height/bodily frame of a person; (10) a person that has gathered within himself multiple great, and favorable traits normally available in a *whole nation*! In The Qur'an, *Ebraheem* (Abraham) is described as "Ummah;" (11) a generation; (12) people; (13) community; (14) main section of the road.

³⁰⁰ The word "ابْعَثْ" in "يَبْعَثْ" carries *several* meanings, among them: *sent, missioned, resurrected, awakened, and prompted*!

³⁰¹ The English word "wisdom" is *highly inadequate* term to describe its supposed Arabic equivalent "bekmah!" See the *Lexicon* attached to this *Translation*, for an exposition!

³⁰² The word "يُزَكِّيهِمْ" here it's, and Allah is knower, [be] *exculpates*, and *befits/suits* them! See *التفسير* and *اللسان*!

³⁰³ See the *Lexicon* attached to this *Translation* for an exposition on the words "الحكيم" and "إحكيم"

³⁰⁴ See the *Lexicon* attached to this *Translation* for "bekmah!"

³⁰⁵ Ibid!

³⁰⁶ The Arabic word "يرغب" assumes *different* meaning, depending on how it is *coupled* by various prepositional articles! For example: "يرغب" not coupled by any article = [be] *desires/likes*! However, "يرغب عن" = [be] *desire off/averts*, or "يرغب إلى" = [be] *likes*, or "يرغب إلى" = [be] *asks and beseeches*, or "يرغب ب" = [be] *prefers*!

³⁰⁷ See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word "اصطفى" means: *selected the best* from among other similars! The word is a *transitive* verb by (a) *itself* or (b) with the *prepositional* letter "على" In the case of (a) it *could* include *more than a single element*! In the case of (a) "الاصطفاء" is for *superlative* selection (i.e. taken the *best* of the bests) for: a *mission*, preference, or *bestowment* of a *privilege* over the *entity* subject of "الاصطفاء" In the case of (b) the subject of "الاصطفاء" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

superlatively and exclusively selected him) in the world^w; and verily he *(is)* in the Hereafter^w surely of the *ssa'leheena* (righteous-people).

الصَّالِحِينَ ﴿١٣١﴾

131. *Edb* (when) said for him his Lord: *as'lem* (let-you^s be Muslim= *be who submit to Allah's prescriptions and proscriptions*); said [he]: Muslim I *(have become)* for the worlds' Lord.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمَ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣٢﴾

132. And enjoined by it^w *Ebraheemo* (Abraham) his sons and (so did) *Ya'aqoobo* (Jacob), O, my sons: verily Allah *isstafa*³⁰⁸ ([He] *had superlatively and exclusively selected*) for you^b the religion; so let-not assuredly die³⁰⁹ you^z except while you^f *(are being)* Muslims.

وَوَصَّيْنَا بَنِي إِبْرَاهِيمَ بَنِيهِ وَيَعْقُوبَ يَنْبُئِي إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ﴿١٣٣﴾

133. Or witnesses were you^c *edb* (when) *hadbara*³¹⁰ (attended at predetermined time and place) the death *Yaqooba* (Jacob), *edb* said [he] for his sons: what *(do/should)* worship you^z from after me; said they^z: we worship your^t *Elaha* (Deity) and *Elaha* of your^t fathers *Ebraheema* (Abraham), and *Ismaela* (Ishmael) and *Is'haqa* (Isaac), *Elahan* (Deity) One and we *(are)* for Him Muslims.

أَمْ كُنتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهِهَا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٤﴾

134. *Telka*^w (*sbe-that-afar-it^w/it^w*) (*is*) an *Ummaton*^w (nation/community)^w *qad* (already and affirmatively) ceded-she³¹¹; for it^w what earned-she;^y and for you^b what earned you^c; and not *(are to be)* questioned you^z *amma* (regarding) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٥﴾

135. And said they^z: let-be you^z Jewish or *Nassara* (Christians), *tabtadow* (you^r find and accept the aright-guidance); let-say [you^r]: rather *Ebraheema's* (Abraham's) sect^w/faith^w *ba'neefan*³¹² (*soundly-leaning* [he]) and not was [he] of the *mushrekeena* (*be-they who partner deities with Allah/ be-polytheists*).

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٦﴾

136. Let-say you^z: we believed by Allah and what *(had been)* descended to us and what *(had been)* descended to *Ebraheema* (Abraham), and *Ismaela* (Ishmael), and *Is'haqa* (Isaac), and *Yaqooba* (Jacob), and the *As'batte*³¹³ (tribes-of-Jacob's grandsons), and what *oteya* (*had been accorded/given to*) *Mosa* (Moses) and *Esa* (Jesus), and what *oteya* the prophets from their Lord; not differentiate [we] among an *aba'den*³¹⁴ (*a lone/ any one*) of them, and we *(are)* for Him Muslims.

قُولُوا ءَامَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَيْنَا مِن رَّبِّهِمْ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِن رَّبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٧﴾

137. Then if they^z believed by like what you^c believed by it^x then *qad* (surely and affirmatively) *ebtadow* (they found and

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنَ بِهِ

³⁰⁸ Ibid!

³⁰⁹ In the Arabic text the word "die" in the intensive form is suffixed to the pronoun "you," implying *never should you die except as Muslims*, i.e. *be prepared for death any time and thus keep on as Muslims*.

³¹⁰ The word "حاضر" means *currently existing* i.e. *being at hand* or at immediate attendance on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class! In the case of "death" although *no one* knows "where" or "when" nevertheless, such *potential existence could materialize any time and any where* and "death" knows *when* and *where* to be present to take the life of dying!

³¹¹ In Arabic grammar, broken-plural is referred to/ denoted by feminizing-denotative suffix="ت التانيث"=she^y! As the word "Ummaton" is *feminin*, so imperatively it's denoted by she^y; hence ceded-she^y! See the Prelude

³¹² The word "حنيفاً"="مِلًّا" is an adverbial construct, hence "leanly!" See إعراب القرآن، لمحمود صافي! The "leaning" is to the sound religion or faith of *Ibraheem's* (Abraham's); as he *leaned away* from his people's faith which was based on *multiple idols' worship*!

³¹³ The word "as'bat" with respect to the *Jews* is like the "tribes" with respect to the *Arabs*! See اللسان!

³¹⁴ See the Lexicon attached to this Translation regarding "أحد!"

accepted the aright-guidance); and if they^z diverted, so verily only they (are) in a conflict; so shall suffice³¹⁵ you^g them³¹⁶ Allah; and He (is) The Sa'meeo³¹⁷ (The Acute-Hearer/The Enabler of others to hear/The favorable Answerer to prayer), The Omniscient.

فَقَدْ اهْتَدَوْا وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٣٧﴾

138. Allah's Ssebhata^{w318} (Allah's: religion/nuance/dye/nature)^w and who^a (is) excellenter than Allah's Ssebhata^w; and we (are) for Him worshippers.

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ عِبْدُونَ ﴿٣٨﴾

139. Let-say [you^l]: do you^u mutually argue (with) us in Allah while He (is) our Lord and yourⁿ Lord; and for us (are) our works and for you^b (are) yourⁿ works; and we (are) for Him mukhblessona (truly faithfuls).

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿٣٩﴾

140. Or say you^z: verily/that Ebrabeema (Abraham) and Ismaela (Ishmael), and Is'haqa (Isaac), and Ya'aqooba (Jacob) and the As'batte (tribes-of-Jacob's grandsons) were Jewish or Nassara (Christians); let-say [you^l]: are you^f knowinger or Allah; and who^a (is) wronger³¹⁹ than whom^p [he] concealed a testimony^w he has from Allah; and Allah (is) not neglector amma (regarding) what you^z work.

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَى قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ أَظْلَمُ مِنْ كَتْمِ شَهَادَةٍ عِنْدَهُ رَبِّهِ اللَّهُ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤٠﴾

141. Telka^w (far-that-it^w/it^w) (is) an Ummaton^w (generation/people)^w qad (already and affirmatively) ceded-she^y; for it^w what earned-she^y and for you^b what earned you^c; and (are) not (to be) questioned you^z amma (regarding) what they^z were working.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿٤١﴾

142. Shall say the mooncalves of the mankind: what diverted/diverged them a'n (off) their Qeblata^{w320} (direction to face during Prayer)^w which^u they^z were on it^w; let-say [you^l]: for Allah (are) the mashrege (sunrise's locus) and the maghrebe (sunset's locus); [He] aright-guides whom^p [He] wills to a Sseratten (road/way) straight.

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَنَاهُمْ عَنْ قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٢﴾

143. And like tha'leka (that-afar-it/that) We made you^b an Ummatan^w (generation/peoples)^w wasattan³²¹ (just/middle), to you^z be shobada (witnessers/testifiers) over the mankind, and the messenger [to]³²² be [he] a sha'beedan (witnesser/testifier) over you^b; and not made We the Qeblata^w (direction to face

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ

³¹⁵ The phrase "suffice you^g" means Allah is sufficient on your behalf to prevent or avert any harm to come to you from them.

³¹⁶ The "س" in "فسيفيك" is closer/more imminent than "سوف" = "will!" See أحمد الحلبي، لـ! الدر المصون، لـ! أحمد الحلبي. But in English there is no way to distinguish the effect of the "س" and "سوف" per se! So for the "س" shall, will be used!

³¹⁷ See the Lexicon attached to this Translation for this multi-meaning word "Same'o" = "المسمع!"

³¹⁸ The Arabic phrase "Ssebhata Allah," is made up of two words: (a) "Ssebhata" literally meaning dye; (b) (1) creed, (2) religion, (3) creation of Allah.

³¹⁹ See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

³²⁰ Qeblah means the direction to which a person faces; however, in Islam it is the direction to which all Muslims face during their five daily Prayers or any time they perform such a Prayer, which is towards the Ka'abah in Makkah.

³²¹ This word "wasattan" literally means just/ideal/ middle or medial. However, this term in this context has at least two distinct meanings: (1) The "wasat" person, is the one who is just/ideal and judges fairly and justly among groups of peoples; (2) And Allah knows best, in Islamic terms the وسط = wasat of any thing is the just/ideal/ best /middle or strongest part of it; thus, the term "wasat" evolved to mean that the Muslims are employed to be most witnesses vis.a.vis others and thier respective religions, as Muslims: (a) believe in Allah, (b) enjoin virtue, and (c) forbid vice! Additionally, (3) scientifically speaking, it has been proven that the center of the Earth runs through the Ka'abah, towards which Muslims face in their Prayers!

³²² The reason this "to" [is] in a bracket because it seems as if it is "hidden," like "الضمير المستتر"

during Prayer)^w which^u you^g were on it^w except for Us (to) know³²³ whom^p yatta'beo³²⁴ ([he] closely follows) the messenger of whom^p [he] transposes³²⁵ over his both heels³²⁶; and en (albeit) was-she^y surely a big^w except on whom^r Allah aright-guided; and not was Allah indeed to waste yourⁿ belief; verily Allah by the mankind (is) surely Ra'oofon³²⁷ (iteratively Forbearer/ Clement) Raheemon (iterative mercy Giver).

الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَىٰ عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةٌ إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَحِيمٌ ﴿٢٧﴾

144. Qad³²⁸ (iteratively and affirmatively) [We] see your^t face's taqalloba (repetitive transpose) in the sky^w; so surely We (shall) assuredly shift/divert you^g to a Qeblatan^w (direction to face during Prayer)^w (which) [you^s] delight it^w; so let-shift/divert [you^s] your^t face shattra (towards) The Mosque^x The Sacred^x; and whence you^c were so let-shift/divert you^z yourⁿ faces shattra it^x; and verily who^r oto (had been accorded they^z) the book surely know they^z that it^x (is) the right^x from their Lord; and not Allah (is) neglector amma³²⁹ (regarding) what they^z work.

قَدْ نَرَىٰ تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا يَعْمَلُونَ ﴿٢٨﴾

145. And indeed en (if) atyta (came/ brought you^g) whom^r oto (they^z had been accorded/ given) the book by every Aya'ten^w (sign/ proof/ miracle) not followed they^z your^t Qeblata^w; and not you^s (are) surely their Qeblata^w follower; and nor some (of) them surely a Qeblata^w follower (of) some (others); and indeed en (if) ettaba'a'ta³³⁰ (closely-followed you^g) their ahwa (tendentious likings) from after what came (to) you^g of the knowledge, verily you^g (are) then surely of the dha'lemeena³³¹ (injustice-doers).

وَلَيْنَ آتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمِنَ الظَّالِمِينَ ﴿٢٩﴾

146. Whom^r aa'taynabum (We accorded/ given them) the book they^z know him/it^{x332} like they^z know their sons; and verily, a team of them surely they^z conceal the right while they^z know.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿٣٠﴾

147. The right (is) from your^t Lord, so let not assuredly be [you^s] of the dubitantes.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿٣١﴾

323 To "know" here, does not mean Allah needs to know, as if He does not know, absolutely not; because He knows everything and any thing before they happen, as time is not a hinderance. So, to "know" here means for the accounting with respect to the doers and relevant others, so that no one could ever claim other than the facts!

324 See the Lexicon attached to this Translation for the distinction between "تبع" = followed and "اتبع" = closely-followed!

325 The word "يَنْقَلِبُ" = "they transpose," means he betook himself returning!

326 The phrase "reverts over his two heels" in this great Ayah is Arabic tongue expression, meaning: returned to where he came from in a hurry!

327 The word "رُؤُوفٌ" of "الرَّافَةُ" which is more intensive than "الرحمة," as "الرحمة" = "mercy," which is kindness imparting delight to its recipient; while "الرَّافَةُ" is in addition to "الرحمة" it involves protecting against any possible future undesirable happening to the recipient, i.e. clemency. Hence, "الرَّافَةُ" is a protective-mercy=clemency. And "رُؤُوفٌ" is multitudinous protective mercy doer or multitudinously clement. See اللتاج!

328 The particle "Qad" preceding a future tense means "للتوكيد و التأكيد" = "iteratively and affirmatively!" See المعني!

329 See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن"!

330 See footnote 309 above for the distinction between "تبع" = followed and "اتبع" = closely-followed!

331 The word "ظالم" in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

332 The pronouns "he/it" could refer to the truth, or to Mohammad (SAWS). Thus the pronouns "he/it" could refer to either (A) Mohammad (SAWS) or (B) to the "truth" concerning the then recent change of the Qeblah! Most commentators on The Qur'an believe that the suffixed pronoun "he" referring to (A) while some others believe that it refers to (B). That is why here we chose both!

148. And for each (*is*) a directive^w/behest^w he (*is*) a turner (*to*) it^w; so let-you^z vie³³³ (*to gain*) the *khayra'te* (*desirables-traits of worthiness and goodness*); wherever you^z (*may*) be, *ya'a'tee* (*brings/comes*) by you^b Allah together; verily Allah over every-thing (*is*) Omnipotent.

149. And from whence exited you^g then let-turn/divert [*you*^s] your^t face *shattra* (*towards*) The Mosque^x [The] Sacred^x; and verily it^x (*is*) surely the right^x from your^t Lord; and not Allah (*is*) neglecter *amma*³³⁴ (*regarding*) what you^z work.

150. And from whence exited you^g then let-turn/divert [*you*^s] your^t face *shattra* (*towards*) The Mosque^x [The] Sacred^x; and whence indeed you^c were, so let-turn/divert you^z yourⁿ faces *shattra* it^x albeit/for (*i.e. so that*) not be (*for*) the mankind over you^b an argument^w except whom^r *dhalamo*³³⁵ (*they^z wronged*); so let-not *takhsaw* (*you^z reverently-fear*) them and *ikhshaw* (*let-you^z reverently-fear*) Me; and to [I] conclude³³⁶ My boon^{w337} on you^b [and] *la'alla*³³⁸ (*craving currently unavailable deed that/perhaps*) you^b *tahtadona* (*you^z find and accept the aright-guidance*).

151. Like what We sent in you^b a messenger of you^b [*he*] recites on you^b Our *Aya'te*^w (*messages/Qur'anic statements*) and *youzakkey*³³⁹ (*he blessedly purifies/exculpates/swells/and befits/suits*) you^b and [*he*] teaches you^b The Book, and the *hekмата*^{w340} (*wisdom*)^w and [*he*] teaches you^b what not you^z were knowing you^z.

152. So let-remember you^z Me, [I] remember you^b; and let-you^z thank for Me and let-not *takforoonā*³⁴¹ (*disbelieve/be-ungrateful you^z towards Me*).

153. O, you who^r they^z believed: let-you^z seek assistance by the patience and the Prayer^w; verily Allah (*is*) with the *ssabereena* (*people of patience*).

154. And let-not say you^z for whom^p (*to be*) killed [*he*] in Allah's path³⁴² decedents; rather (*be-they are*) *ahya'on*³⁴³ (*quick/living/alive-people*); [and] but not perceive you^z.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا ۖ فَاسْتَبِقُوا
الْخَيْرَاتِ ۚ إِنَّمَا تَتَكُونُوا يَآتِي بِكُمْ اللَّهُ

جَمِيعًا ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ

رَبِّكَ ۚ وَمَا لِلَّهِ بِغَفْلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ
شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا

كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ
لَعَلَّآ يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا

الَّذِينَ ظَلَمُوا مِنْهُمْ ۚ فَلَا تَخْشَوْهُمْ
وَأَخْشَوْنِي ۚ وَلَآئِمَّ يَعْصِي عَلَىٰكُمْ

وَلَعَلَّكُمْ تَتَّقُونَ ﴿١٥٠﴾

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ
يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ

وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا
تَكْفُرُوا ﴿١٥٢﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ ۚ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿١٥٣﴾

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ
أَمْوَاتٌ ۚ بَلْ أَحْيَاءٌ وَلَٰكِن لَّا تَشْعُرُونَ ﴿١٥٤﴾

333 It must be pointed out here that the vying is *not* (a) *to* or (b) *for*, as both, “*to*” or “*for*,” would imply they are *outside* the good things; while in fact they are *already within them*, only they have to vie for *higher-ranking* position or achievements!

334 See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition “*عن*”

335 See the *Lexicon* attached to this *Translation* for “*ظالم*”=“*فاعل الظلم*”=“*injustice-doer*” and “*ظلم*”=“*wronger*”

336 See the *Lexicon* attached to this *Translation* for the difference between “*conclude*” and “*complete*”

337 See the *Lexicon* attached to this *Translation* for “*نعام*” (“*boon*”)

338 For the words “*لعل*,” “*عسى*” and “*ليت*” are *special particles*, for each refer to the *Lexicon* attached to this *Translation*!

339 The “*تُزَكِّيكُمْ*” here means, and Allah is knowing, [*he*] *exculpates*, and *befits/suits*! See *التفسير* and *اللسان*!

340 The English word “*wisdom*” is *highly inadequate* term to describe its supposed Arabic equivalent “*hekma*!” See the *Lexicon* attached to this *Translation*, for an exposition!

341 The word “*تَكْفُرُونَ*” has “*ن الوفاية*” and “*الباء المحذوفة مفعول به*” and “*في الكلام حذف مضاف اليه*” that is let-not be you ungrateful for My boon! See *إعراب القرآن*، لمحمود صافي

342 Many translators translate: “*في سبيل الله*”= literally, “*in the path of Allah*,” “*as in the cause of Allah*.” The first choice is more to the *textual* diction in the *Ayah*, although *interpretively* speaking “*cause*” is remotely acceptable.

155. And verily We (<i>shall</i>) assuredly ³⁴⁴ <i>nablow</i> (<i>charge/essay</i>) you ^b by a thing of the fear ³⁴⁵ and the hunger, and a diminution of: the possessions and the selves ^w and the <i>thamara'te^w</i> (<i>trees/plant-crops/fruits</i>) ^w ; and <i>bashshe're³⁴⁶</i> (<i>let-tell you's pleasant tidings</i>) the <i>ssa'bereena</i> (<i>people of patience</i>).	وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَنَشِيرُ الصَّابِرِينَ ﴿١٥٥﴾
156. Who ^r if betided-she ^y them a disaster ^w said they ^z : verily we (<i>are</i>) for Allah and to Him verily we (<i>are</i>) returnees ³⁴⁷ .	الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾
157. Those on them (<i>are</i>) prayers ^{w348} from their Lord and a mercy ^w and those they (<i>are</i>) the <i>muhtadoona³⁴⁹</i> (<i>he-they who found and accepted the aright-guidance</i>).	أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾
158. Verily the <i>Ssafa</i> and the <i>Marwata³⁵⁰</i> (<i>are</i>) of Allah's rites; so whoever [<i>he</i>] pilgrimaged (<i>to</i>) The House or <i>e'atamra³⁵¹</i> (<i>he did the lesser pilgrimage</i>) then no <i>jonaha³⁵²</i> (<i>sin</i>) (<i>is</i>) on him to <i>yatta'wanfa³⁵³</i> (<i>iteratively circumambulate [he]</i>) by them both; and whoever [<i>he</i>] volunteered <i>kbayran</i> (<i>prescribed extra worships</i>), verily Allah (<i>is</i>) Thanker, Omniscient.	﴿١٥٨﴾ إِنَّ الْأَصْفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٩﴾
159. Verily who ^r they ^z conceal what We descended of the evidences-she ^y and the aright-guidance ^x from after what We manifested it ^x for the mankind in The Book, those curses them Allah and curse them the cursers.	إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا بَيَّنَّهٖ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعْنُونَ ﴿١٦٠﴾
160. Except whom ^r they ^z repented and they ^z mended and they ^z manifested, then those [<i>I</i>] (<i>shall</i>) relent on them; and I am The <i>Tanwabo</i> (<i>iterative Relent</i>) <i>Ar-Raheemo</i> (<i>The iterative mercy Giver</i>).	إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦١﴾
161. Verily who ^r they ^z disbelieved, and died they ^z while	إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ

³⁴³ The word "أحياء" is *subjective, masculine, plural noun*! It means: *be-they who are alive*! The word "quicks" mean "أحياء," as in the phrase "The quick and the dead," see the updated *Merriam Webster's Dictionary*!

³⁴⁴ The "ل" in "لَنَبْلُوَنَّكُمْ" is a *juratory* "ل" = "ل" amounting to = "التأكيد," i.e. *affirmation*, expressed by "assuredly"!

³⁴⁵ By scholarly Arabic the word: "الخوف" = "القتل" See *تاج العروس* and *اللسان*!

³⁴⁶ The word *bashshe're* = "يَشِّرُ" has no English equivalent *per se*! So, we resort to *transliteration* and *parenthetical explanation*! It is a *command verb* where a *speaker* is *commanding another* to *tell pleasant tidings*, albeit surely *not* all of the times *pleasing* to some recipients! As some times "grievous" tiding could be the case! Clearly *demeritorious people* do *not* deserve any *pleasant tidings*, *except by way of sarcasm*! As *raising their expectations* and suddenly *plunging it deep into the abyss* of *dismality* is very fitting for them!

³⁴⁷ The part of this Generous *Ayah* that states: "Verily we for Allah and to Him we are returnees" is called "*doa'a al-esterja'a*," meaning "the prayer of seeking the refuge," which in turn means invoking Allah's assistance to alleviate a personal plight that is in progress and replace it with some thing rather pleasing. Once "*doa'a al-esterja'a*" is *remembered and recited* in whatever personal predicament happens to befall one, the *Hadeeth* says that Allah will *alleviate the plight in progress and replace it with some thing far better and delightful*!

³⁴⁸ "Prayer" from Allah on any one means: Allah's *granting of His forgiveness and mercy plus extending His compassion and blessing* to those on whom the prayer is said to be for. The reason there is "mercy" after the "prayer" is to compound/to intensify His mercy on the referenced entity.

³⁴⁹ See the *Lexicon* attached to this *Translation* for "*muhtadee*" and its plural "*muhtadoona*" / "*muhtadeena*!"

³⁵⁰ The *Ssafa* and the *Marwa* are twain small hills next to the *Ka'abah*. The *pagan-Arabs* were performing rituals around the twain hills.

³⁵¹ The word "E'atamara" means made "*Umrah*," which is referred to as the "*lesser pilgrimage*" i.e. visiting of The Sacred House in Makkah *outside* the normal *Hajj* (Pilgrimage) time/ceremonies.

³⁵² See the *Lexicon* attached to this *Translation* for the meaning of the word "جَنَاحٌ" *figuratively* taken to symbolize the *inclination* to sin or the *sin* itself! So, no "جَنَاحٌ" = no sin or no-inclination to sin!

³⁵³ The word "طَوْفٌ" has *two distinct* meanings: (1) *iteratively circumambulate*, and (2) *fill-up the place*, as that of "الطوفان" which fills up the place to *overflowing*! See *اللسان*! However, the current rites, the *hurried ambulation* (*rapid movement*) is *between* the *Ssafa* and the *Marwa*, is called "*Sa'ey*." So, perhaps, and Allah knows best, this "*circumambulating*" is in the sense of *filling-up* in between the *Ssafa* and the *Marwa*, by their *group gatherings*!

- (being) disbelievers, those on them (is) Allah's curse^w and the angels' and the mankind's wholes [too].
162. Immortals they^z (are) in it^{w354}; neither (to be) lightened a'n³⁵⁵ (off) them the torment, and nor they (are to be) reprieved.
163. And yourⁿ Elabo (Deity) (is) One Elabon (Deity); there (is) no Elaba (Deity) except Him, Ar-Rahmano, Ar-Raheemo (The multitudinous mercy Giver).
164. Verily in the Heavens^w and the Earth's^w creation, and successive varying(of) the day and the night, and the fol'ke^x (ship/ships)^x which^u [runs/run]^w in the sea by what benefits the mankind, and what Allah descended from the Heaven^w of water^x so [He] quickened by it^x the land^w after its^w death, and disseminated [He] in it^w of every dabba'ten^{w356} (she-moving-creature), and variegating the winds^w and the saba'be³⁵⁷ (gliding-clouds) the musakbkha're³⁵⁸ (that which is driven) between the Heaven^w and the Earth^w, surely (are) Aya'ten^w (messages/ signs/ proofs) for a cerebrating people.
165. And of the mankind who^p yattakbetho³⁵⁹ ([he] takes and presumes) of lesser³⁶⁰ than/without Allah compeers; they^z love them as love (of) Allah, while who^r believed they^z (are) harder love for Allah; and if³⁶¹ (were to) see who^r dhalamo³⁶² (they^x wronged) edh (when) they^z see the torment, that the strength^w together (is) for Allah, and that Allah (is) severe in the torment.
166. Edh (when) disavowed who^r ettobe'o³⁶³ (they^x who had been closely- followed) of whom^r ettaba'o (they^x who closely-followed), and saw they^z the torment, and taqatta'at (iteratively-severed-sheⁿ) by them the means³⁶⁴.
167. And said who^r ettaba'o (they^x who closely-followed) had that for us another recurrence^{w365} then we (shall) disavow [of] them as they^z disavowed [of] us; like tha'leka (that-afar-it/that) Allah shows them their works basara'ten^{w366} (ardent

أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦٢﴾

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ
الْعَذَابُ وَلَا هُمْ يَنْظُرُونَ ﴿١٦٣﴾

وَالْهَكْمُ لِلَّهِ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ
الرَّحْمَنُ الرَّحِيمُ ﴿١٦٤﴾

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ
وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلِ الَّتِي
تَجْرَى فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ
وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ
فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ
فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٥﴾

وَمَنْ النَّاسُ مَنْ يَتَّخِذُ مِنْ دُونِ
اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ وَالَّذِينَ
آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ
ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ
جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٦﴾

إِذْ تَبَرَأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ
اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ
الْأَسْبَابُ ﴿١٦٧﴾

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كُرَّةٌ
فَنَنْتَبِرُ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ
يُريهِمُ اللَّهُ أَعْمَلَهُمْ حَسْرَتٍ عَلَيْهِمْ

³⁵⁴ The pronoun "it^w" could refer to the curse or to Hell, the punishment for the curse, all are feminine in Arabic.

³⁵⁵ See the Lexicon attached to this Translation regarding the various meanings of the preposition "عن!"

³⁵⁶ For lack of a better term I chose a "she-moving-creature" for "دابة" as a simple "she-creature" (alone) will not do, because a "rock" is a "she-creature" but it does not have apparent motility!

³⁵⁷ The word "سحاب" versus "غيم" is that the "سحاب هو ينسحب" i.e. glides itself or the wind pulls or pushes it and make it move! And it's plural of a "إسحابية" Whereas the "غيم" appears stationary! أنظر اللسان!

³⁵⁸ The word "musakbkhar" is a singular objective noun, with no English equivalent per se, as almost always for objective nouns! "musakbkhar" means: that which is driven!

³⁵⁹ The word "اتخذ" from "الإتخاذ" which is "إفتعال" for "الأتخاذ", as stated in لسان العرب therefore, "اتخذ" is always taking and presuming some thing about what was taken! Thus, it is not just the mere taking!

³⁶⁰ The phrase "lesser than" explicitly states the obvious fact which "instead of" might hide, that whatever is taken is lesser than Allah! Therefore, why take that lesser entity for a compeer to Allah?

³⁶¹ The particle "لو" since it is a future-connected verb, probable to occur and not sure it's a present occurrence, such a "لو" amounts to "if" or "when!" See هشام ابن هشام! امغني اللبيب،

³⁶² See the Lexicon attached to this Translation for "ظالم" = "ظالم" = "injustice-doer" and "أظلم" = "wronger!"

³⁶³ See the Lexicon attached to this Translation for the distinction between "تبع" = [be] followed and "اتبع" = [be] closely-follow!

³⁶⁴ The word "means" here means, and Allah knows best, the bases or ways of motives for any conduct of relations.

³⁶⁵ The word "recurrence" here means another chance!

³⁶⁶ The word "حسرة" = "أشد الندم" see التاج! Thus we qualify the word "contrition" by ardent to intensify contrition!

<p>contritions)^{w367} on them; and not they surely (<i>are</i>) exiting from The Fire^w.</p>	<p>وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾</p>
<p>168. O, you the mankind: let-eat you^z from what (<i>is</i>) in the land^w - /Earth^w (<i>as</i>) goodly legitimate, and let-not <i>tatta'be'o</i>³⁶⁸ (<i>you closely-follow</i>) the steps^w of [the] Satan; verily he (<i>is</i>) for you^b a foe³⁶⁹ manifest.</p>	<p>يَأْتِيهَا النَّاسُ كُلُّوا مِمَّا فِي الْأَرْضِ حَلَلًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾</p>
<p>169. Verily only, [<i>he</i>] commands you^b by the ill and the profanity^{w370} and that you^z say on Allah what not you^z know.</p>	<p>إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾</p>
<p>170. And if (<i>had been</i>) said for them: <i>ettab'eo</i> (<i>let-you closely-follow</i>) what Allah (<i>had</i>) descended; said they^z: rather <i>natta'be'o</i> (<i>[we] closely-follow</i>) what <i>alfayna</i> (<i>we commonly found</i>) on it^x our fathers; even while albeit³⁷¹ their fathers not were cerebrating a thing, and nor <i>yahtadoona</i> (<i>he-they who find and accept the aright-guidance</i>).</p>	<p>وَإِذَا قِيلَ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَفْقَيْنَا عَلَيْهِ ءَابَاءَنَا أُولَوْكَانَ ءَابَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾</p>
<p>171. And a parable/example (<i>of</i>) whom^r they^z disbelieved (<i>is</i>) like a parable/example (<i>of</i>) whom^x <i>yan'ego</i> (<i>[he] squawks/ bawls</i>) by what not hears except an invocation/prayer and an afar-calling³⁷²: <i>ssommon</i>³⁷³ (<i>deaf people</i>), <i>bokmon</i> (<i>born dumb-mute people</i>), <i>omyon</i> (<i>blind people</i>); so they³⁷⁴ reason not.</p>	<p>وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً صُمُّ بَكُمْ عُمَى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾</p>
<p>172. O, you who^r they^z believed: let-eat you^z of the goodies^{w375} (<i>of</i>) what <i>razaqna</i> (<i>We provided/allotted</i>) you^b and let-thank you^z Allah, <i>en</i> (<i>if</i>) you^c were <i>eyyabo</i>³⁷⁶ (<i>indeed particularizing Him</i>) worship you^z.</p>	<p>يَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُّوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٧٢﴾</p>
<p>173. Verily only, [<i>He</i>] forbade on you^b the carrion^w and the blood, and the swine's flesh^x and what (<i>had been</i>) invoked by it^x for other than Allah; so whomever [<i>he</i>] (<i>had been</i>) forced (<i>by necessity</i>), neither (<i>is</i>) a <i>baghen</i> (<i>selfish envier/transgressor</i> [<i>he</i>]) nor a transgressor [<i>he</i>], then no sin (<i>is</i>) on him; verily Allah (<i>is</i>) <i>Ghafooron</i> (<i>iterative Forgiver</i>), <i>Raheemon</i> (<i>iterative mercy Giver</i>).</p>	<p>إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهِلَّ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٧٣﴾</p>

³⁶⁷ Ibid!

³⁶⁸ See footnote 349 above regarding: "[*he*] closely-followed"

³⁶⁹ The word "عَدُوٌّ" in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) "multitudinous foe," see *الهادي* and *اللسان*!

³⁷⁰ The word used is "الفحشاء" = the noun of "فاحشة" = "profanity" or "profaneness" means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

³⁷¹ The construct "أُولُوْكَانَ" is made up of three distinct components: (1) "الاستفهام الاستنكاري" = "disapprobatory interrogative," (2) "الحالية" = adverbial = "while," and (3) "لو" = conditional particle = "albeit!" For (1) I chose "even" as an intensive to indicate something that is unexpected. For (2) "while" is obvious! For (3) "albeit" seems to me very appropriately self-explanatory!

³⁷² The words "دُعَاءٌ" = calling for the near-by, and "نِدَاءٌ" = calling the afar! For lack of better words, I chose: "invocation" or "prayer" for "دُعَاءٌ" and "afar-calling" for the "نِدَاءٌ"

³⁷³ The words "صُمُّ، بَكْمٌ، عُمَى" all are plural nouns while their closest English corresponding entities all are adjectives and hence no plural for any except to associate the respective word with a plural noun people! Hence, this transliteration!

³⁷⁴ The analogy here is that calling on the disbelievers is like a shepherd calling on his animals; the animals hear his voice but perceive not the meaning of the words. Implied here is also the fact that: some near by animals may hear but responding is another matter; however, others (far away) animals may not hear at all! In this analogy the disbelievers are likened to the animals, slighting them, and suggesting that their reasoning is deficient, like that of animals, i.e. they cannot take advantage of the good call for Islam. Hence, they are "deaf, dumb, and blind; thus, they reason not."

³⁷⁵ The word "طَيِّبَاتٍ" = "goodies" = "goodies,"^w = a feminine gender means any thing delectable and legitimate!

³⁷⁶ The word "إِيَّانَا" = "إِدَاةُ توكيد لضمير منصوب" = an article of intensity for an objective pronoun!

174. Verily who^r they^z conceal what Allah (*had*) descended of the book, and they^z purchase by it^x a little price, those not eat they^z in their bellies except the fire^w and not speaks (*to*) them Allah 'The *Qeyamatey's*^w (*Judgment's*) Day, and not *youzakkey*³⁷⁷ ([He] *blessedly: exculpates/befits/suits*) them, and for them (*is*) a painful torment.

175. Those who^r they^z purchased the misguidance^w by the aright-guidance^x and the torment^x by the forgiveness^w so what *assbarahum*³⁷⁸ (*how patiently had become he-they*) on The Fire^w.

176. *Tha'leka*(*that-afar-it/that*) (*is*) because that Allah *naẓẓala*³⁷⁹ (*repetitively descended*) The Book by the right and verily who^r they^z differed in The Book surely (*are*) in an afar conflict.

177. Not the *berra* (*just and dutiful*) (*is*) that you^z turn/diverge yourⁿ faces towards the *mashrege* (*sunrise's locus*) and the *maghrebe* (*sunset's locus*) [and,] but the *berra* (*is*): who^p [he] believed by Allah, and The Day The Last, and the angels, and The Book, and the prophets, and *aa'ta* ([he] *gave-/accorded*) the possession^x over his love (*of*) it^x /Him³⁸⁰ (*to*) the kin possessors, and the orphans, and the poor³⁸¹, and the path's-son (*wayfarer*) and the requesters and in the necks^{w382} and *aqama*³⁸³ ([he] *stood/sustained the prescribed obligations of*) the Prayer^w and *aa'ta* ([he] *accorded and fulfilled the obligations of*) the *Zakata*^{w384} (*prescribed portion of personal possessions*)^w and the fulfillers by their covenant if they^z covenanted, and the *ssa'bereena* (*people of patience*) in the *ba'asa'*^{w385} (*penury-tension*)^w and the *dharra'*^{w386} (*distress due to adversity*) and at time of the *ba'ase*³⁸⁷ (*intense:warfare/torment/fight*); those (*are*) who^r *ssadaqa* (*they^z had always-enforced-the-truth*), and those they (*are*) the

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنْ
الْكِتَابِ وَيَشْتُرُونَ بِهِ ثَمَنًا قَلِيلًا
أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا
النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ
وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٧٤﴾

أُولَئِكَ الَّذِينَ اشْتَرُوا الضَّلِيلَةَ
بِالْهُدَى وَالْعَذَابِ بِالْمَغْفِرَةِ فَمَا
أَصْبَرَهُمْ عَلَى النَّارِ ﴿٧٥﴾

ذَلِكَ بِأَنَّ اللَّهَ تَزَلَّ الْكِتَابِ
بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿٧٦﴾

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قَبْلَ
الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ
وَوَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي
الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّالِمِينَ فِي الرِّقَابِ وَأَقَامَ
الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ
بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي
الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ

³⁷⁷ The word “يُزَكِّيهِمْ” that's, and Allah is knowinger, [He] *exculpates, befits/suits* and *blesses*! See التفسير واللسان!

³⁷⁸ This is to imply, and Allah knows best, that how *bold* those people are on how insisting they were on deeds which surely lead them to Hell staying in it constantly. The word “أَصْبَرُ” is “فعل ماض جامد مبني للتعجب” = *aplastic verb*, i.e. cannot be conjugated, see إعراب القرآن لـ محمود صافي!

³⁷⁹ That is *piecemeal*, according to the situation at hand, completing it within about 23 years!

³⁸⁰ There is another *interpretive* reading of “Him” instead “it.” The “Him” *implying Allah*, i.e. because of personal love of Allah, the person gives his/her wealth to the stated categories of people.

³⁸¹ For the words “مَسَاكِين” versus “فُقَرَاء”, see the *Lexicon* attached to this *Translation* for the distinction! The word “*poor*” stands for the *singular* or the *plural*, although some time for the plural: “*poor-people*”!

³⁸² The Qur'anic expression “*for the neck*” means paying the needed *funds* for *freeing a slaved person*.

³⁸³ The word “أَقَامَ” has *several* meanings, but *relevant* to the Prayer there are *two distinct* but *supportive* of each other! But first what is the meaning of: “أَقَامَ؟” linguistically means:

”أدام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان و مكان معين، معروف لدى الحاضر مسبقاً“

So, “يُزَكِّيهِمْ” means they: (1) *Maintain*, in the sense of *continuedness* and *keep up of all the prescribed obligations*, as in this *Ayah* (S2: 3). Also “أَقَامَ” has another “*sharey'ali*” *prescribed* meaning of: (2) *called or upped to perform* the Prayer itself, as in the *Ayah*: “And when you^s were in them, then you^s upped for them (*the second call for*) the Prayer,” (S4: 102)! Note: *Prayer* and *how to be done* was *established and reveled* by Allah! Hence people do *not establish* Prayer they *only maintain and perform* it!

³⁸⁴ See the *Lexicon* attached to this *Translation* for the word *Zakah* and its *implications of augmentative blessedness*!

³⁸⁵ The Arabic word “*ba'asa*” has *several* meanings: (1) *tension due to peury (extreme need)*; (2) *hardship*; (3); *hunger*; (5) *misery*; (6) or may be the combination of all stated meanings, (1) through (6)! See the *Lexicon* attached to this *Translation* for more elaboration on this!

³⁸⁶ The Arabic word “*Al-dharra*” means *distress out of adversity* and *people* who render support.

³⁸⁷ The Arabic word “*Al-Ba'a'se*” means: (1) *warfare* or (2) *intense torment* or (3) *mighty fight*.

mottaqoon (they who reverentially guard against Allah's displeasure).

الْمُتَّقُونَ ﴿٧٧﴾

178. O, you who^r they^z believed, (*had been*) written on you^b the *qessasso* (*Lawful retribution*) in the murderers: the free by the free, and the slave by the slave, and the female by the female, so whomever [he] (*had been*) remitted for him³⁸⁸ of his brother³⁸⁹ a thing, then *etteba'on* (*close-following*) by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*) and *adda'on*³⁹⁰ (*personally delivering or performing one's full obligations*) to him by *ehsa'nen* (*rendering dutiful needs*); *tha'leka* (*that-afar-it/that*) (*is*) a mitigation from yourⁿ Lord and a mercy^w; so whoever [he] transgresses after *tha'leka*, surely for him (*is*) a painful torment.

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ فَمَنْ عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبِعْ بِالْمَعْرُوفِ وَأَدِّءْ إِلَيْهِ بِإِحْسَنٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ ۚ فَمَنْ أَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٧٨﴾

179. And for you^b in the *qessa'sse* (*Lawful: retribution/retaliation*) (*is*) a life^{w391} O, the *albab's*³⁹² (*hearts/intellects*)'s possessors, *la'allā* (*craving currently unavailable deed that, perhaps*) you^b *tattaqoon* (*you^r reverentially guard not to displease Allah*)³⁹³.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَّأْتِيهِمُ الْآلِبَابُ لَعَلَّكُمْ تَتَّقُونَ ﴿٧٩﴾

180. (*Had been*) written on you^b if/when *hadhara*³⁹⁴ (*attended at predetermined time and place*) the death *ahada* (*a lone/any one*) of you^b *en* (if) [he] left *khayran* (*lawful: possessions/desirables*) the will^w (*is*) for both the begetters (*parents*) and the closest-kins by the *ma'aroofe* (*popularly acceptable and not Sharey'ah disapproved maxim*), an (*absolute*)-right³⁹⁵ on the *muttaqeena* (*reverential guarders against Allah's displeasure*).

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا الْوَصِيَّةُ لِلْوَلَدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ ۚ حَقًّا عَلَى الْمُتَّقِينَ ﴿٨٠﴾

181. So whoever [he] substituted it^x after what [he] heard it^x then verily only its^x sin (*is*) on whom^r they^z substitute it^x; verily Allah (*is*) *Sa'meeon* (*Acute-Hearer/Enabler of others to hear/favorable Answerer to prayer*), Omniscient.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ ۚ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٨١﴾

182. So whoever [he] feared/knew³⁹⁶ of a bequeather *janafan* (*intentional unjust-swerving in the will*) or a sin then [he] reconciled among/between them, then no sin (*is*) on him; verily Allah (*is*) *Ghafooron* (*iterative Forgiver*), *Raheemon* (*iterative mercy Giver*).

فَمَنْ خَافَ مِن مُّوصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٨٢﴾

183. O, you who^r they^z believed (*had been*) written on you^b the fasting^x as (*it^x had been*) written on whom^r of before

يَتَأْتِيهِمُ الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن

³⁸⁸ The pronoun "him" here refers to the murderer.

³⁸⁹ The word "brother" here is *brother in Islam* who is really the *relative of the victim* (the murdered).

³⁹⁰ With respect the word "addon,"="إداء," it is to be noted that it means: *personally performing (one's obligations)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee's legal representative*! This is in contrast to "*wafla*"="وفى" *paid the full obligations in any way*!

³⁹¹ That is "saving" of life in the form of deterrence.

³⁹² See the *Lexicon* attached to this Translation for The Qur'an's characterizations of "نواب" = the *albab's* possessors!

³⁹³ The word "تتقون"="tattaqoon," based on the Arabic word "waga," linguistically meaning: *took all the precautions to secure and protect (any thing) from any harm*. Hence, "tattaqoon" means: you "*reverentially guard against Allah's displeasure*" by adhering to Allah's Criteria of prescription and proscription. There is no English equivalent for "taqwa," i.e. *reverential guarding against Allah's displeasure*! See the *Lexicon* attached to this Translation for both "tattaqoon" and "taqwa!"

³⁹⁴ The word "حضر" means *currently existing* i.e. *being at hand or at immediate attendance* on the basis of an *already presumed knowledge of such an existence in terms of time and place*, such as a student who knows *when* and *where* to attend his class! In the case of "death" although *no one* knows "*where*" or "*when*" nevertheless, such *potential existence could materialize any time and any where* and "death" knows *when* and *where* to be present!

³⁹⁵ The Arabic text says: "حقًا," not "حق," i.e. the word "حقًا,"= *absolute objective noun, used for strengthening, indicating that such a right, and Allah knows best, is an emphatic right*. See *إعراب القرآن، لمحمود صافي*!

³⁹⁶ The word "خاف" carries *dual meanings*: (1) *feared* and (2) *knew*! Both meanings could apply! See *اللسان*!

you^b la'alla (craving currently unavailable deed that, perhaps) you^b tattaqoona³⁹⁷ (you[~] reverentially guard not to displease Allah).

184. Days *ma'adoda'ten*^w (a few/ countables)^w so whoever of you^b [was]: ill or on a travel, then a number^{w398} of other days; and on whom^r you^{tteygo} ([they^r] endure/ with hardship fast) it^x a ransom^w *tta'aamo*^x (wheat/ edible/ food-grains)^x (to) a poor; so whoever [he] volunteered *khayran* (increased the ransom^w) so it^x (is) *khayron* (choicer/ superior/ worthier) for him; and *en* (if) you^z fast (it^x is) *khayron* for you^b if you^c were knowing.

185. Month (of) *Ramadhan*^x which^x (is) in it^x (had been) descended The Qur'an, an aright-guidance^x for the mankind, and evidences-she^{ym} of the aright-guidance^x and the Criterion³⁹⁹; so whoever of you^b witnessed (lived/ coexisted) the month^x so let fast it^x [he]; and whoever [he] [was]: ill or on a travel, then a number^w of other days; Allah wants by you^b the ease and not wants [H] by you^b the *usra* (hardship/ difficulty); and to complete the *eddata*^w (prescribed-period)^w and to *toka-bbero*⁴⁰⁰ (to say: *Allaho Akbar*) Allah over what [He] aright-guided you^b and la'alla (craving currently unavailable deed that/ perhaps) you^b thank you^z.

186. And if asked you^b My *eba'de* (worshippers/ submitters/ slaves) a'nney⁴⁰¹ (about Me), so verily I am near; [I] answer the prayer's/ invoker's prayer^w/ invocation^w if [he] prayed-for/ invoked [Me]; so let *yestajeebo*⁴⁰² (they[~] compliantly-answer) for Me and let believe they^z by Me, la'alla (craving currently unavailable deed that, perhaps) they, *yarshodoona*⁴⁰³ (they exercise maturity-discernment and adherence to what is right).

187. (Had been) legitimized for you^b night (of) the fasting the *rafatho*⁴⁰⁴ (sexual intercourse, talk about sex, intimacies leading to sex) to yourⁿ women; they^y (are) *lebason*^{x405} (reposefulness/ spouse-/ chasteness) for you^b and you^f (are) *lebason* for them^y; Allah knew surely you^b were *takhtanona*⁴⁰⁶ (committing perfidy to

فَتِلْكَ لَكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٧﴾

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

شَهْرَ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٩﴾

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِلَعَلَّكُمْ يَرْشُدُونَ ﴿١٩٠﴾

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ

³⁹⁷ See the *Lexicon* attached to this Translation for both "tattaqoona" and "taqwa".

³⁹⁸ That is equal to the number of days not fasted.

³⁹⁹ The word "Criterion" means a *distinctive Law*, i.e. the Law that separate right from wrong, such as that which was give to *Mosa* (Moses), peace [be] upon him, and The Qur'an The Supreme, revealed to Mohammad (SAWS), both are considered to be the "Criteria."

⁴⁰⁰ The word "tokabbero" = "تَكْبَرُوا" that is to say: "الله أكبر" = *Allaho Akbar* = Allah is bigger, i.e. Allah is bigger than anything else, and/or Allah is antecedent to/ predates everything! Such expression should be said on the day of Eid = Festivity!

⁴⁰¹ See the *Lexicon* attached to this Translation regarding "عن".

⁴⁰² The word "يستجيب" is rooted in "استجاب," meaning: favorably/ compliantly responded, not just responded! See الهادي!

⁴⁰³ See the *Lexicon* attached to this Translation for the word الرشد!

⁴⁰⁴ The word "رفث" means: (1) sexual intercourse, talk about it, (2) vulgarity leading to it, (3) filth.

⁴⁰⁵ The word "لباس" has *myriads* of linguistic as well as *figurative* meanings! Any and perhaps most if not all of them could apply in this locution: "they" are a *lebason* (spouse, reposefulness, chasteness, usufruct, gratification) for youⁿ and you (are) *lebason* for them!^y As *lebason* linguistically, means: (1) inner-clothing (i.e. the under-wear that comes in direct contact with a bare-skin), (2) dressing of the pudenda, (3) protective dress, *vis-à-vis* heat/cold; (4) wear, figuratively, means: (5) cover with: (a) clothe, (b) mail, (c) darkness, i.e. to obstruct vision! (6) Spouse, (7) reposefulness, chasteness (8) usufruct, (9) gratification, (10) sweeping: (a) fear or (b) hunger/indignity, or (c) *taqwa* (personal reverential guarding against Allah's displeasure)! See اللسان and البصائر!

⁴⁰⁶ The word "takhtanona," "you commit perfidy" for the Arabic word "يختانون" is meant to show that "يختانون" is different than "يخونون" as "يخونون" is simple "cheating;" but "يختانون" is much stronger, as it means cheating on some thing one is entrusted to guard! I know of no English word for "يختانون" *per se*!

yourⁿ selves^w; so [He] relented on you^b and [He] pardoned a'n (regarding)⁴⁰⁷ you^b; hence, now *ba'shero*⁴⁰⁸ (let-you^r: mutually touch their bare-skin, engage in sexual intimacy^x or its^x foreplay) them^y and *ebtagho*⁴⁰⁹ (let-earnestly quest you^r) what Allah wrote for you^b; and let-eat you^z and let-drink you^z until manifests for you^b the white thread from the black thread of [the] dawn; afterwards let-conclude you^z the fasting to the night, and let not *toba'shero* them^y while you^f (are) anchorites⁴¹⁰ in the mosques; *telka*^w (*she-that-afar-it / those*)^w (are) Allah's limits^w; so let-not near it^w you^z; like *tha'leka* (*that-afar-it / that*) Allah manifests His *Aya'te*^w (messages) for the mankind *la'alla* (craving currently unavailable deed that, perhaps) they, *yattaqoona* (they reverently guard not to displease Allah).

أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ
فَالَّذِينَ يَبْشِرُوهُمْ وَأَبْتَغُوا مَا كَتَبَ
اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ
الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ
الْفَجْرِ ثُمَّ أَتُمُوا الصَّيَامَ إِلَى الْيَلِ
وَلَا تَبْشِرُوهُمْ وَأَتُمْ عَنْكَفُونَ فِي
الْمَسْجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا
تَقْرُبُوهَا كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ
لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٨﴾

188. And let-not you^z eat yourⁿ possessions^w among you^b by the falsehood^x and (let-not) *todlo* (you^r utter/ articulate) by it^w to the rulers to you^z eat *fa'reeqan* (band/portion) of the mankind's possessions the by the sin, while you^f know.

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ
وَتُدُلُّوا بِهَا إِلَى الْحُكَّامِ لِيَأْكُلُوا
فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ
تَعْلَمُونَ ﴿١٨٩﴾

189. Ask you^s they^z a'n (regarding) the new-moons^w; let-say [you^s]: it^w (all are) appointments for the mankind and the *Hajj* (pilgrimage); and not the *berro* (that which is just and dutiful) (is) by that *ta'ato* (you^r: come-to/ self-bring) the houses from its^w backs; [and,] but the *berra*⁴¹¹ (=berro) (is) who^p [he] *ettaqa*, (he had reverentially guarded not to displease Allah); and *aa'to* (let-you^r come to/ self-bring) the houses from its^w (front) doors; and *ettaqa* (let-you^r reverentially guard not to displease) Allah, *la'alla* (craving currently unavailable deed that/ perhaps) you^b prosper.

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ
مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ
بَأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا
وَلَكِنَّ الْبِرَّ مَنْ اتَّقَىٰ وَأَتَىٰ الْبُيُوتَ
مِنْ أَبْوَابِهَا وَأَتَقُوا اللَّهَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿١٩٠﴾

190. And let-mutually fight you^z in Allah's path whom^r they^z mutually fight you^z; and let-not transgress you^z; verily, Allah likes not the transgressors.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقْتُلُونَكُمْ
وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ
الْمُعْتَدِينَ ﴿١٩١﴾

191. And let-kill them you^z whence *tha'qeftomohum*⁴¹² (grabbed them you^r); and let-exit them you^z from whence they^z (*bad*) exited you^b; and the *fitna'to*^{w413} (disbelief/ tumult/ polytheism)^w (is) harder than the killing; and let-not you^z mutually fight them at The Sacred^x [The] Mosque^x until they^z mutually fight you^b in it^x; so *en* (if) they^z mutually fought you^b then you^z kill them; like *tha'leka* (*that-afar-it / that*) (is) the disbelievers' requital.

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ
وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمُ
وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا
تَقْتُلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى
يُقْتَلُوكُمْ فِيهِ فَإِن قَتَلُوكُمْ فَاقْتُلُوهُمْ
كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩٢﴾

⁴⁰⁷ See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

⁴⁰⁸ The word "بأشَر" = "لامس من غير حاجز" has many meanings, among them: (1) *mutually touched the bare-skin without any barrier*; and (2) "بأشَر" = "لامس" the *man's bare body touched the bare body of the female*; and (3) "بأشَر" = "لامس" means commenced performing a specific function! And so "المباشرة" = "الملامسة" is a *figurative speech* or *metonymy* for *intimate sexual relation*!

⁴⁰⁹ The word "أبتغوا" is based on the word "أبتغى" = "طلب حثيثا" meaning: *earnestly-quested*!

⁴¹⁰ The word "anchorites" = "عاكفون" in the sense of period of seclusion, retirement, or solitude of withdrawal for prayer, meditation, and study of Allah's commands.

⁴¹¹ *Al-berra / Al-berro* are same, only the Arabic grammar makes the difference in the nunation.

⁴¹² The word "ثَقِفْتُمُوهُمْ" rooted in "ثَقَفَ" which stands for several meanings: (1) *met*, (2) *grabbed*, (3) *sighted* due to sharp vision by the seer, that is "أدركه ببصره لحدة في النظر", "ظفر به", "صادف", respectively! See *البصائر* and *اللسان*! I chose "grabbed" as it obviously includes "met" and "sighted" as you cannot *grab* without "sighting" and "meeting"!

⁴¹³ The word "fitnah" has several meanings, among them: (1) *disbelief*; (2) *temptation*; (3) *misfortune*; (4) *discord*; (5) *sedition*; (6) *trial*; (7) *punishment*; (8) *civil strife*; (9) *seduction from the truth*; (10) *tumult*. According to Ibn Abbas, the word "fitnah" means *disbelief*.

192. Then *en(if)* desisted they^z so verily Allah (*is*) *Ghafooron* (iterative Forgiver), *Rabeemon* (multitudinous mercy Giver).

فَإِنْ أَنْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٢﴾

193. And let-mutually fight them you^z until/so-that not (*there*) be a *fitnaton*^w (disbelief/tumult/polytheism)^w and the religion be for Allah; so *en(if)* desisted they^z then no aggression except on the *dha'lemeena*⁴¹⁴ (injustice-doers).

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنْ أَنْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

194. The month [the] sacred by the month [the] sacred, and the (divine) proscriptions^{w415} (are) *Qessasson* (Lawful: retribution-/retaliation for equality); so whoever aggressed [he] on you^b so let-aggress you^z on him by like what aggressed [he] on you^b; and *ettaqo* (let you^z reverentially guard not to displease) Allah; and let-know you^z that Allah (*is*) with the *mut'taqeena* (reverential guarders against Allah's displeasure).

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنْ أَعْتَدَى عَلَيْكُمْ فَأَعْتَدُوا عَلَيْهِ بِمِثْلِ مَا أَعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿١٩٤﴾

195. And let-expend you^z in Allah's path; and let-not cast you^z by yourⁿ hands^w to the *tabloka'te*^{w416} (any thing that causes or leads to perdition)^w; and *abseno* (let-do you^z the most desirable and delighting deed); truly Allah loves the benefactors.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ﴿١٩٥﴾

196. And let-conclude you^z the *Hajja* (greater⁴¹⁷ pilgrimage) and the *Umrata*^{w418} (the lesser pilgrimage)^w for Allah; so *en(if)* (had been) constrained you^c then whatever *istaysara* (is easily-availed) of the *bad'ye* (sacrificial animals)^x; and let-not shave you^z yourⁿ heads until the offering^x reaches⁴¹⁹ its^x place (of sacrifice); then whoever of you^b [was]: ill or by him an annoyance of his head, then a ransom^w of a fasting^x or a charity^w or *nosoken*⁴²⁰ (worship-commands/especially concerning Hajj, i.e. pilgrimage to Mecca, e.g.: offering)^x; then if felt-secured you^c then whoever [he] delighted (himself) by the *Umrat'e*^w to the *Hajja*^x then whatever *istaysar* of the *bad'ye*^x; then whoever [he] found not then fasting^x three days in the *Hajje*^x and seven if/when returned (home) you^c; *telka*^w (she-that-afar-it^w / those^w) (are) ten complete (days); *tha'leka* (that-afar-it / that) (is) for whom^p [he] was not his family vicinages (of) The Mosque^x [The] Sacred^x and *ettaqo* (let you^z reverently guard not to displease) Allah, and let-know you^z that Allah (*is*) hard (in) the punishment.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ فَمَنْ لَمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ فِي الْحَجِّ وَسِعَةً إِذَا رَجَعْتُمْ تِلْكَ عَشْرَةٌ كَامِلَةٌ ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

⁴¹⁴ The word *ظالم* in "فَاعِلُ الظلم" = "ظالمون" = "the injustice-doer," as "الظالم" = "injustice!"

⁴¹⁵ The word "الحرمات" = "the divine proscriptions!" See *اللسان و القرطبي*!

⁴¹⁶ The word "the-tablokah" = "التهلكة" has no English equivalent *per se*, as it means: *any thing* that can be considered as "causing or leading to perdition!" However, many people tend to *emphasize and almost stop* at the *apparent linguistic meaning* of this great *Ayah*, in the sense of urging people *not* to cast their *power* = "أيد" to their own *perdition*! For example: jumping from *unreasonable height*, *not praying*, *engaging in an ill-treatment of the parent*, etc! Such understanding, although *not far-fetched*, in fact such *Ayah* falls *mostly* in the category of urging people to *expend in the cause of Allah*, "in the way of Allah!" = "Jehad" = "الجهاد!" The whole expression: "and let not cast you^b by yourⁿ hands^w to the-tablokah (any thing that causes or leads to perdition)" means *do not* cause damage to your selves by your own power ("yourⁿ hands^w") through *abstaining from expending in the cause of Allah* (i.e. the *Jehad*) or (*withdrawing from a Jehad in progress*). Such an *abstention* or a *withdrawal* really *tantamounts* to "the-tablokah," thus, it is *self-damaging and leading to self-perdition*!

⁴¹⁷ The greater Hajj means the *full Hajj* at a *specified dates, times, and being in the right places* doing all the *prescribed rituals*.

⁴¹⁸ The lesser Hajj or the *Umrab* means going to Makkah *any time*, visiting the Sacred Mosque, circumambulating around the Ka'abah, and making the *Sa'ey* (walking hurriedly) between the two mounts of *As-Safa* and *Al-Marwa* and performing the other *prescribed rituals*.

⁴¹⁹ Means slaughtered for the intended purpose of a sacrifice.

⁴²⁰ The word *Nosoken* (any worship relating to the pilgrimage, such as gift a person gives the needy or the poor intending by it Allah's name) See *الراغب*.

197. The Hajjo^x (pilgrimage)^x (are) ash'buron^{x421} (months)^x ma'alo-ma'ton^w (already: countables/known)^w; so whoever [he] fore-ordained in them^y the Hajja, then neither rafatha⁴²² (sexual intercourse/talk about intercourse/action leading to it), nor fosooqa⁴²³ (rebellion vis-à-vis Allah's command), nor a disputation in the Hajje (pilgrimage); and what you^z do of khayren^x (lawful: goodness/desirables) Allah knows it^x; and let-cater you^z (your selves); so verily khayra (choicer/superior/worthier) (of) the za'de (traveler's stock of provision) (is) the taqwa^w (having sufficient za'de for the Hajj)^w and ettago'ne⁴²⁴ (let reverently guard you^z against My displeasure), O possessors (of) the alba'be⁴²⁵ (hearts-intellects).

الْحَجُّ أَشْهُرٌ مَّعْلُومَةٌ ۖ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمْهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ ۚ وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ﴿١٩٧﴾

198. Not on you^b a jonahon⁴²⁶ (sin) that tabtagho⁴²⁷ (you^z earnestly-quest) munificence⁴²⁸ from yourⁿ Lord; so if/when afadhtom⁴²⁹ (you^z group-rushed) from Arafa'te^w then let-remember you^z Allah at [The] Monument^x The Sacred^x; and let-remember Him you^z as [He] aright-guided you^b while en (albeit) you^c were before it^{x430} surely of the strayers.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَلِذَا أَفْضْتُمْ مِنْ عَرَفَتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ وَاذْكُرُوهُ كَمَا هَدَيْكُمْ وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ ﴿١٩٨﴾

199. Afterwards afeedho (let-group-rush you^z) from whence afadha (group-rushed) the mankind; and istaghfero⁴³¹ (let-seek you^z forgiveness) (from) Allah; verily Allah (is) Ghafooron (iterative Forgiver), Raheemon (iterative mercy Giver).

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

200. Then if/when qadhaytom (finished you^z) yourⁿ manasik (Hajj, i.e. pilgrimage/rituals) then let-remember you^z Allah as yourⁿ remembrance (of) yourⁿ fathers or harder a remembrance; so of the mankind who^p [he] says: (O), our Lord aa'tena (let-accord/give us [You^s]) in the world^w and not for him in the Hereafter^w of a khala'gen⁴³² (good:portion/lot).

فَلِذَا قَضَيْتُمْ مَنَسِكَكُمْ فَأَذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا ۚ فَمِنْ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ﴿٢٠٠﴾

201. And of them who^p [he] says: O, our Lord aa'tena (let-accord/give us [You^s]) in the world^w hasanatan^w (good-deed)^w and in the Hereafter^w hasanatan^w; and let-[You^s] preclude us (from) the Fire's^w torment.

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

202. Those, for them (is) a lot of what earned they^z; and

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا ۚ

⁴²¹ ash'buron= أشهر=plural of paucity, versus sho'booron=شهور= plural of multiplicity, implying limited/ small number!

⁴²² See the Lexicon attached to this Translation for the full meaning of this word.

⁴²³ See the Lexicon attached to this Translation for an elaboration on this important word, fasooeen = “الفاسقون”

⁴²⁴ The letter “ن” in “فَاتَقُونَ” by Arabic (linguistic) Rule, is called “نون الوقاية او العمداء، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “ي” The speaker's pronoun “ي” in “فَاتَقُونَ” is omitted, for “التخفيف” = “alleviation, lightening” or Ayat's end harmony (rhyme)! See إعراب القرآن، لمحمود صافي

⁴²⁵ See the Lexicon attached to this Translation for The Qur'an's characterizations of “ذو الألباب”= the albab's possessors!

⁴²⁶ See the Lexicon attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح”= no sin!

⁴²⁷ The word “ابتنى”= “طلب حثيثاً” meaning: earnestly-quested!

⁴²⁸ By trading with one another for example!

⁴²⁹ The word “أفيضوا” comes from “الإفاضة” which means a crowd of people rushing from one place to another!

⁴³⁰ The pronoun “it^x” here refers to the aright-guidance= “الهدى” or “The Qur'an” the coming of Prophet Mohammad (SAWS), all of which are masculine; hence the reference is in the masculine form, it^x!

⁴³¹ The word “استغفروا”= “اطلبوا الغفران”= “let-seek forgiveness [you^s]!” In English there is no seemly way to say: “استغفروا” per se! So I settled for saying: “let-seek forgiveness [you^s]!”

⁴³² The word “خلاق” has two similar but distinct meanings: (1) good portion, or (2) the good traits of a person for which he is praised for it! See الهادي!

Allah (is) swift (in) the reckoning.

203. And let-remember you^z Allah in days^x *ma'adoda'ten*^w (i.e. those that are: numbered/known)^w; so whoever hastened [he] in two days then no sin (is) on him, and whoever delayed [he] then no sin (is) on him, for whom^p *ettaqa*⁴³³ (he had reverentially guarded not to displease Allah); and *ettaqa* (let you^z reverently guard not to displease) Allah; and let-know you^z verily you^b (are) to Him (to be) thronged.

204. And of the mankind who^p marvels you^g his say in the life^w (of) the world^w and [he] (cites) Allah (to) witness on what (is) in his heart, while he (is) *aladdo* (fiercest/most-contentious of) the *khessa'me* (disputants/adversaries).

205. And when⁴³⁴ *tavalla*⁴³⁵ (he: turned away/possessed leadership), [he] endeavored⁴³⁶ in the land^w/Earth^w to corrupt in it^w and perishes [he] the *hartha*⁴³⁷ (tillage/lot/faith) and the offspring⁴³⁸; and Allah likes not the corruption.

206. And if⁴³⁹ (had been) said for him: *ettaqey* (let-reverently-guard [you^s] not to displease) Allah, took-she^y him the prestige^{w440} by the sin; so his sufficiency⁴⁴¹ (is) Hell^w and surely wretched the *meba'do* (bed/resting-place/cradle/fixed expanse).

207. And of the mankind who^p [he] sells⁴⁴² himself^w *ebtegha'a* (in an earnest-quest of) Allah's gratification^w and Allah (is) *Ra'oofon*⁴⁴³ (iteratively Forbearer/Clement) by the *eba'de* (worshippers/submitters/slaves).

208. O, you who^t believed they^z let-enter you^z in the *sel'me* (peace/Islam) *ka'fatan*⁴⁴⁴ (altogether^w); and let-not *tatta'be'o*⁴⁴⁵

وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٢٦﴾

وَأَذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ ﴿٢٢٧﴾ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إثمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إثمَ عَلَيْهِ لِمَنْ اتَّقَى ﴿٢٢٨﴾ وَاتَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٢٩﴾

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٣٠﴾ وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ﴿٢٣١﴾ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٣٢﴾

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثمِ ﴿٢٣٣﴾ فَحَسْبُهُ جَهَنَّمُ وَلَبِئْسَ الْمِجَادُ ﴿٢٣٤﴾

وَمِزَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ ﴿٢٣٥﴾ وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ﴿٢٣٦﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا آدْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا خُطُوبَاتِ

⁴³³ That is during and after the *Hajj*, the person must continue to do the *prescribed* and *avoid the proscribed* duties.

⁴³⁴ The particle “إِذَا” is a *future adverbial conditional* article hence it is “if” not “when,” which = “إِذَا”!

⁴³⁵ The word “*tavalla*” has several meanings, among them: (1) Took charge of the leadership; (2) supported or backed one party or the other; (3) was partial to; (4) left one group to another; (5) retreated; (6) stuck to some thing.

⁴³⁶ See the *Lexicon* attached to this *Translation* regarding this “سَعَى,” denoting *agility and vigor of gait*!

⁴³⁷ The Arabic word “*harth*” has many meanings: (1) tillage, the place where sowing seeds are placed; (2) the work of the cultivator; (3) the trodden tract; (4) reward; (5) lot or fate.

⁴³⁸ The Arabic word “*nasl*” means: (1) the son or daughter; (2) the offspring; (3) birth or place of birth. However, the Arabic proverbial phrase: “the *harth* and the *nasl*” is an Arabic tongue expression = a *metonymy* (figure of speech) for *women and children*. Thus in the above *Ayah*, and Allah knows best, the retreater hasten to destroys the women and the children!

⁴³⁹ See the *Lexicon* attached to this *Translation* regarding “when” versus “if”!

⁴⁴⁰ The word “العِزَّةُ” = “prestige,” in the sense of lordliness as: *possessing power and authority over others*!

⁴⁴¹ The word “بحسب في حسبه” = “محسب لك أو كاف لك أو كافيك من غيره، للواحد والتثنية والجمع لأنه مصدر” Thus, “المصدر” = the *infinitive noun* of the verb, *making it standing for the strongest action of the verb*! See التاج!

⁴⁴² The Arabic words: (a) “إِشْتَرَى” and (b) “بَشَرَى” (c) “يَشْتَرِي” rooted in “إِشْتَرَى” as in this *Ayah*, occur time and again in *The Qur'an*. Many people *confuse* their meanings. As a *rule*, mostly and generally: (a) “إِشْتَرَى” means *purchased* and (b) “بَشَرَى” means *sold*; although on some rather *rare* occasions the *reverse* may be true. It is the *context*, which will *govern* the exact meaning. In this *Ayah* the *rule* holds well.

⁴⁴³ The word “رَؤُوفٌ” of “الرَّافِقَةُ” which is more *intensive* than “الرحمة” as “الرحمة” = “mercy,” which is kindness imparting delight to its recipient; while “الرَّافِقَةُ” is *in addition* to “الرحمة” it involves *protecting against any possible undesirable happening to the recipient*, i.e. *clemency*. Hence, “الرَّافِقَةُ” is a *protective-mercy*=*clemency*. And “رَؤُوفٌ” is multitudinous protective mercy Doer or multitudinously clement. See التاج!

⁴⁴⁴ The word “كَآفَّةً” in this case means “الجميع والإحاطة” = *altogether, including, all members of the class or group under consideration*! See التاج كلمة كآفَّة also = is the *intensive* form of كاف = جامع see اللسان!

⁴⁴⁵ See footnote 343 above regarding “closely follow!”

(*closely-follow you*^s) steps^w of the Satan; verily he (*is*) for you^b a foe⁴⁴⁶ manifest.

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿٢٨﴾

209. Then *en* (*if*) slipped you^c from after what came-she^y (*to*) you^b the evidences-she^y then let-know you^z that Allah (*is*) Mighty, *Hakeemon*⁴⁴⁷ (*infinite bekma*⁴⁴⁸ Possessor).

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ
الْبَيِّنَاتُ فَاَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ
حَكِيمٌ ﴿٢٩﴾

210. Do they^z wait⁴⁴⁹ except that *ya'ateya* (*comes to/betides*) them Allah in shadows of [the] clouds, and the angels, and the matter (*had been*) judged/finished; and to Allah (*are to be*) returned the matters.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي
ظُلُلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ
الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ﴿٣٠﴾

211. Let-ask [*you*^s] Israel's sons how-many⁴⁵⁰ *aa'tayna* (*We accorded/gave*) them of an *Aya'ten*^w (*message/sign/proof*) evident^w and whoever [*be*] substitutes⁴⁵¹ Allah's boon^w from after came-she^y (*to*) him, verily Allah (*is*) hard/severe (*in*) the punishment.

سَلْ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَهُمْ مِنْ آيَةٍ
بَيِّنَةٍ وَمَنْ يُبدِلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ
مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٣١﴾

212. (*Had been*) adorned for whom^r disbelieved they^z the life^w (*of*) the world^w; and they^z scoff of whom^r they^z believed; and who^r *ettaqaw* (*they had reverentially guarded not to displease Allah*) (*are*) above them The *Qeyamatey's*^w (*Judgment's*) Day; and Allah *yarzogo* (*provides/allots*) whom^p [*He*] wills by other than a count.

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا
وَسَخَّرُونِ مِنَ الَّذِينَ ءَامَنُوا وَالَّذِينَ
اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٢﴾

213. The mankind [*were*] *Ummatan*^w (*a community*)^w one-she^y; then Allah missioned⁴⁵² the prophets^x, *mubashshereena*⁴⁵³ (*iterative tellers of pleasing tidings*) and warners^x; and [*He*] descended with them the book^x by the right^x for ruling among the mankind in what they^z differed in him/*it*^{x454}; and not differed in him/*it*^x except whom^r *oto* (*they^z had been accorded/allotted*) *it*^x of after what came-she^y (*to*) them the evidences^w *baghyyan* (*envy/selfish: excessiveness/transgression*) among them; so aright-guided Allah whom^r they^z believed for what they^z differed in *it*^x of the right^x by His leave; and Allah aright-guides whom^p [*He*] wills to a *Sseratten* (*road-/way*) straight.

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ
النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ وَأُنزِلَ
مَعَهُمُ الْكِتَابُ بِالْحَقِّ لِيَحْكُمَ بَيْنَ
النَّاسِ فِي مَا اختلفُوا فِيهِ وَمَا
اختلفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ
مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى
اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اختلفُوا فِيهِ
مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٣﴾

214. Or reckoned you^c that enter you^z the Paradise^w while *lamma*⁴⁵⁵ (*not yet*) *ya'atee* (*comes to/betides*) you^b a parable^x/-example^x (*of*) whom^r they^z ceded of before you^b; touched-she^y/betided-she^y them the *ba'asa'e*^w (*penury-tension*)^w and the *dharra'e*^w (*distress due to adversity*) and they^z (*had been*) quaked, until the messenger says and who^r they^z believed

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
مَسْتَكِبِينَ الْبِأَسَاءِ وَالضَّرَاءِ وَزُلْزَلُوا حَتَّى
يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا مَعَهُ مَتَى

⁴⁴⁶ The word “عدو,” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “*multitudinous foe*,” see النسان والهادي

⁴⁴⁷ See the *Lexicon* attached to this Translation for an exposition on the words “الحكيم” and “الحكيم”

⁴⁴⁸ See the *Lexicon* attached to this Translation for “*hekma*”

⁴⁴⁹ The word “ينظرون” means “ينتظرون” see القرطبي والنسان

⁴⁵⁰ The word “كم” is an *interrogative exclamatory particle*, meaning: “*how-many*,” “*how-much*,” “*how-long*”

⁴⁵¹ That is *alters Allah's messages*, as such messages are boons, of prescriptions and proscriptions!

⁴⁵² The word “بعث” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted*

⁴⁵³ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubashsheron* = يبشرون

⁴⁵⁴ The pronoun “هـ” in “فيه” refers to “*the book*,^x i.e. *The Qur'an*,^x” or the Prophet (SAWS) or Isa (Jesus), peace be on him! See الدر المصون، لـ احمد الحلبي

⁴⁵⁵ The particle “لما” has many functions, such as: it enters on the *present tense* and *makes it past tense*, and *negates it*! It also could mean a particle of exception, i.e.: “*but*” See القرطبي ومغني اللبيب

with him: when (is) Allah's succor; indeed, surely Allah's succor (is) near.

نَصْرُ اللَّهِ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٥﴾

215. Ask you^g they^z what (should) they^z expend; let-say [you^s]: what expended you^c of *kbayren* (*lawful: possession/desirable*), then for both the begetters (*parents*) and the nearest (of) kin and the orphans and the poor⁴⁵⁶ and son (of) the path^x (*the wayfarer^x*); and what you^z do of *kbayren^x* (*goodness/-worthiness/desiables*) so verily Allah by it^x (is) Omniscient.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَى وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

216. (Had been) written⁴⁵⁷ on you^b the fighting^x while it^x (is) a dislike⁴⁵⁸ for you^b; and *asa* (*craving a deed beyond one's means/may*) that you^z dislike a thing^x while it^x (is) *kbayron* (*choicer-/superior/worthier*) for you^b; and *asa* that you^z like a thing^x while it^x (is) an evil for you^b; and Allah knows while you^f not know.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ وَعَسِمَ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَكُمْ وَعَسِمَ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

217. Ask you^g they^z a'n⁴⁵⁹ (*regarding*) The Month^x The Sacred^x (is) fighting in it^x; let-say [you^s]: fighting in it^x (is) big⁴⁶⁰; and a repelling a'n (*off*) Allah's path and a disbelief by Him⁴⁶¹ and The Mosque^x The Sacred^x and exiting (*banishing*) its^x folk from it^x (*are*) bigger *enda* (*by Rule of*) Allah; and the *fetnato^{w462}* (*disbelief/tumult/subterfuge/polytheism*) ^w (is) bigger than the killing; and not cease they^z mutually fighting you^b until *yarrodokom⁴⁶³* (*they^z forthwith-return you^b*) a'n⁴⁶⁴ yourⁿ religion, *en* (*if*) could they^z; and whoever [*he*] renegades/-reneges of you^b a'n⁴⁶⁵ his religion then dies [*he*] while he (is) a disbeliever, then those miscarried^w (*are*) their works^w in the world^w and the Hereafter^w; and those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدٌّ عَنْ سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يَقْتُلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنْ أَسْتَطَعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فِيمْتِ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَلُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

218. Verily, who^f believed they^z and who^f emigrated they^z and *jahado⁴⁶⁶* (*they earnestly exerted their utmost mental, physical and*

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ

⁴⁵⁶ For the words "مساكين" versus "فقرَاء", see the *Lexicon* attached to this *Translation* for the distinction! The word "poor" stands for the *singular* or the *plural*, although some time for the plural: "poor-people!"

⁴⁵⁷ The word "written," constructed in the passive past participle of write, means (among other things) ordained, prescribed, decreed.

⁴⁵⁸ See the *Lexicon* attached to this *Translation* for the distinction between "كَرْهٌ," *dhammah* on the "ك," as in this *Ayah*, and "كَرْهًا," *fat'ha* on the "ك," as in (S3:83), and "إِكْرَاهٌ," as in (S2:256)!

⁴⁵⁹ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

⁴⁶⁰ The word "big" here means, among other things, *deemed abominable*, as it should not happen, because it is a "sacred month!" But what is "bigger," in the same sense, than that is what the rest of this *Ayah* state!

⁴⁶¹ The pronoun "هـ" in "به" refers to Allah, as Allah is the closest to it! However, some say it refers to the "السبيل," which I believe is a little if not far removed! See *الذر المصون، لـ احمد الحلبي*!

⁴⁶² In this sense, And Allah knows best, it means: tumult or brawl.

⁴⁶³ The word "يردوكم" is rooted in "رَدٌ" meaning *forthwith returned*; example the greeting must be "forthwith returned," as in: "And when (had been) greeted you^c by a greeting," then let-greet you^c by better than it^m or ruddo (*forthwith-return it^m*) you^c. (S4: 86)!

⁴⁶⁴ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

⁴⁶⁵ Ibid!

⁴⁶⁶ The word "Jahado," they earnestly mutually exerted utmost mental, physical and possessional efforts fighting in Allah's cause! However, the word is the root for "Jihad," very serious and most vital among the terms and vocabulary in Islam. See the *Lexicon* attached to this *Translation* for a good coverage of the word, its meanings and implications.

possessional efforts fighting in Allah's cause) in Allah's path, those *yarjona*⁴⁶⁷ (they^z hope for) Allah's mercy^w and Allah (is) *Ghafooron* (iterative Forgiver), *Raheemon* (multitudinous mercy Giver).

أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٩﴾

219. Ask you^s they^z about⁴⁶⁸ the *khamre*⁴⁶⁹ (alcoholic drink) and the *mysere*⁴⁷⁰ (game of chance); let-say [you^s]: in them both (are) a big⁴⁷¹ sin and benefits^w for the mankind; and sin (of) them both (is) bigger than benefit (of) them both; and ask you^s they^z what (should) they^z expend; let-say [you^s]: the surplus; like *tha'leka* (that-afar-it/that) Allah manifests for you^b the *Aya'te*^w (messages) *la'alla* (craving currently unavailable deed that, perhaps) you^b rethink you^z.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعَةٌ لِلنَّاسِ وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْغَفْوُ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٢٠﴾

220. In the world^w and in the Hereafter^w and ask you^s they^z a'n (regarding)⁴⁷² the orphans; let-say [you^s]: reform for them (is) a *kbayron* (betterment/goodness); and en (if) you^z mingle (with) them, then (they are) yourⁿ brothers; and Allah knows the corrupter from the reformer; and if Allah willed, surely [He] (could have) a'anata⁴⁷³ (tribulated) you^b; verily, Allah (is) Mighty, *Hakeemon*⁴⁷⁴ (infinite *hekma*⁴⁷⁵ Possessor).

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَى قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ تُخَالِطُوهُمْ فَإِحْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبْتَكُمْ إِنْ اللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢١﴾

221. And let-not marry you^z the *mushbreka'te* (she-they who partner deities with Allah/she-polytheists) until they^y believe; and surely a slave-maid she-believer (is) *kbayron* (choicer-/superior/worthier) than a *mushbreka'ten* (she who partner deities with Allah/she-polytheists), albeit charmed-she^y you^b; and let-not you^z wed⁴⁷⁶ (yourⁿ women to) the *mushbrekeena* (he-they who partner deities with Allah/he-polytheists) until they^z believe; and surely an *abdon*⁴⁷⁷ (a slave) believer (is) *kbayron* than a *mushbreken* (he-who partner deities with Allah/he-polytheists), albeit [he] charmed you^b; those they^z invite to The Fire^w; and Allah invites to the Paradise^w and the forgiveness^w by His permission, and [He] manifests His *Aya'te*^w (messages/-signs/proofs) for the mankind, *la'alla* (craving currently unavailable deed that, perhaps) they bethink they^z.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ وَلَا أُمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُوا إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ ءَايَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢٢٢﴾

222. And ask you^s they^z a'n (regarding) the menstruation^x; let-say [you^s]: it^x (is) an annoyance; so let-separate/seclude you^z (yourⁿ selves from) the women [in] (i.e. during) the menstruation^x and let-not approach them^y you^z until *yattherna* (cleansed-/purged they^y); afterwards, if *tattabharna* (cleansed-/purged they^y) then *aa'to* (let-you^z: come onto/ have intercourse with) them^y from whence Allah commanded you^b; verily Allah loves the

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذًى فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ

⁴⁶⁷ That fearing His punishment but more that that earnestly questing His forgiveness and mercy!

⁴⁶⁸ See footnote 445 above regarding **عن**!

⁴⁶⁹ The word "*kham*" means any drink that makes the drinker a drunken one.

⁴⁷⁰ The word "*myser*" means any chance-game practiced in any way shape or form.

⁴⁷¹ That is considerable!

⁴⁷² See footnote 445 above regarding **عن**!"

⁴⁷³ That is would have caused to fall on you^f hardship which is most difficult for you^f to handle i.e. yourⁿ tribulation!

⁴⁷⁴ See the *Lexicon* attached to this Translation for an exposition on the words "**الحكيم**" and "**الحكيم**"

⁴⁷⁵ See the *Lexicon* attached to this Translation for "*hekma*!"

⁴⁷⁶ The word "**تَنْكِحُوا**" means let-you^z wed them by lineage (paternal) or kinship (maternal) relationship! In other words, allow them to marry your women! So here Allah's command is that we should not allow that with respect to the polytheists!

⁴⁷⁷ The word "*abdon*" = "slave," the denotation of this word is vastly paradoxical with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this Translation for an elaboration!

tawwabeena (iterative repentants) and [He] loves the *mutattabeereena* (self: purgers/ cleansing-ones).

الْمُتَطَهِّرِينَ ﴿٢٢٣﴾

223. Yourⁿ women (=wives) (are) *barthon* (tillage) for you^b; so *aa'to* (let-you^t come onto/ have intercourse with) yourⁿ *barhta*⁴⁷⁸ wherefrom⁴⁷⁹ willed you^c; and let-proffer⁴⁸⁰ you^z for yourⁿ selves^w; and *ettaqo* (let reverentially guard you^z not to displease) Allah and let-know you^z that you^b (are) His meeters; and *bashsher*⁴⁸¹ (let-tell you^s pleasant tidings) the believers.

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنْتُمْ شِعْتُمْ وَقَدِّمُوا لِأَنْفُسِكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلْقَوُهُ وَنَشَرُ

الْمُؤْمِنِينَ ﴿٢٢٤﴾

224. And let-not make you^z Allah an obstacle⁴⁸² for yourⁿ *ayma'ne* (oaths); that: *tabarro* (you^z be dutiful)⁴⁸³ and *tattaqo* (you^z reverentially guard not to displease Allah) and reconcile you^z among the mankind, and Allah (is) *Sameeon*⁴⁸⁴ (The Acute-Hearer/ The Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصْلِحُوا بَيْنَ النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٢٥﴾

225. Not you^{aakbethodokum}⁴⁸⁵ (retributively-punishes you^b) Allah by the frivolity in yourⁿ *ayma'ne* (oaths); [and,] but [He] you^{aakbethodokum} by what earned-she^y yourⁿ hearts^x; and Allah (is) *Ghafooron* (iterative Forgiver), Forbearer.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ ﴿٢٢٦﴾

226. For whom^y *jo'aloona* (they^z: vow-abstention regarding permissible and lovable acts, e.g.: wife's sexual relation) of their women an awaiting four *ash'buren*⁴⁸⁶ (months)^x; then *en(if) fa'o*⁴⁸⁷ (they returned-to-the-better) then verily Allah (is) *Ghafooron* (iterative Forgiver), Raheemon (iterative mercy Giver).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرِيصٌ أَرْبَعَةَ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢٢٧﴾

227. And *en(if)* resolved they^z (for) the divorce, then verily Allah (is) *Sa'meeon* (Acute-Hearer/Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٨﴾

⁴⁷⁸ For elegance, and eloquence, loftiness and terseness of speech, the Arabic language is famous for its figures of speech, metonymy and other speech adornments! This is one example: "Your women (i.e. wives are) tillage for you^z." Clearly "tillage" (=wife) means land that has been tilled, cultivated and readied for production! Thus, when you want to come into an intimate relation with your "tillage" so come to them however, whenever, whence you will as long as it is in the place for "producing" (i.e. reproducing) with proper/ applicable strength and manners!

⁴⁷⁹ The word "أَنْتُمْ" is a multi-meaning adverbial particle: wherefrom, when, how-so, where!

⁴⁸⁰ The word "قَدِّمُوا" translated as "proffer you^z," means (and Allah knows best) first try to begin by the name of Allah and prepare them for any eventual intimate desire (sexual relation) you plan. In the Hadeeth it is narrated that The Prophet (SAWS) said some thing to the effect: let not fall any of you on his wife like the way the beast does, but let there between you a "messenger!" He was asked: O, Messenger of Allah, what is the "messenger"? He said: a kiss and talk! (50 أخبار علوم الدين جزء 2 ص). However, this Hadeeth is disaffirmed= *حديث منكر*, because of its *Sanad* (chain of narration) but its *Mattin* (text) is correct! Better yet, in *زاد المعاد* for *Emam Ibn al-Qayyim* it is stated that The Prophet (SAWS) disallowed sexual intercourse with the wife unless it is preceded by foreplay, such as kissing and kissing of "the tongue" and soft talks and the like!

⁴⁸¹ See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/ mubashsheron*= *بَشَّرَ*!

⁴⁸² The Arabic word in the text is: "عُرْضَةً," obstacle, obstruction, barrier, block, hindrance, target, subject to, open to, or impediment. Thus, with respect to personal oaths, this great *Ayah* says, and Allah knows best: do not make your oaths a pretext for not doing that which is better thing or act. For example: if you were to make an oath not to visit or not be generous to your immediate relative, or for that matter any Muslim brother, and subsequently you happened to be in a position to have to visit or be helpful and generous to that relative (or Muslim brother), in such occasion you should break your oath, do the better duty, and subsequently expiate for breaking your oath by the *Share'yah* prescribed means.

⁴⁸³ See the *Lexicon* attached to this Translation for this vital word "al-berr" = noun for this verb "tabarro!"

⁴⁸⁴ See an elaboration of the word "Sameeon" in the *Lexicon* attached to this Translation!

⁴⁸⁵ The word "يُؤَاخِذُكُمْ" in "يُؤَاخِذُكُمْ" means retributively-punishes, certainly not "blames," as what some might presume! See *اللسان*! In the *Ayah*: "had Allah retributively-punished the people by their injustice, [He] (would have) not left over it^w (the Earth) of a she-moving-creature" (S16:61) is a positive proof of this fact, i.e. that "أَخَذَ" is retributively-punished.

⁴⁸⁶ *ash'buren*=*أَشْهُرٌ*=plural of paucity, versus *sho'booron*=*شُهُورٌ*=plural of multiplicity, implying limited/ small number!

⁴⁸⁷ The word "فَاءُوا" means changed their minds and returned to the better! See *الراغب*!

228. And the divorcees await^y by their^y selves three *guroen*⁴⁸⁸ (menstrual-periods); and not legitimizes [The Right] for them^y to conceal they^y what Allah (*bad*) created in their^y wombs, *en* (if) they^y were^y believing^y by Allah and The Day The Last; and their^y *bo'aolto* (lords/ owners/ husbands) (are) righter⁴⁸⁹ by *raddey* (forthwith-returning)⁴⁹⁰ them^y (back) in *tha'leka* (that-afar-it/ that) *en* (if) wanted they^z a reconciliation; and for them^{y491} similar (as that) which^x (is) on⁴⁹² them^{y493} by the *ma'aroofe* (popularly acceptable and not Sharey'ah disapproved *maxim*); and for the men above them^y a rank^w; and Allah (is) Mighty Hakeemon⁴⁹⁴ (infinite bekma⁴⁹⁵ Possessor).

229. The divorce (is) twice^w; so either a retainment^x by a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved *maxim*) or a release by *ehsa'nen* (rendering dutiful needs); and (The Right) not legitimizes for you^b to take you^z of what *aa'taytomo* (you^c accorded) them^y a thing except that (if) both fear/know⁴⁹⁶ that not *youqeyma* (both up/sustain) Allah's limits^x; then *en* (albeit) feared/knew you^c that not *youqeyma* Allah's limits^x then no *jonaha*⁴⁹⁷ (sin) (is) on them both in what ransomed^w by it^x,⁴⁹⁸ *telka^w* (she-that-afar-it^w / those^w) (are) Allah's limits^x; so let-not overstep it^w you^z; and whoever [he] oversteps Allah's limits then those (are) the *dha'lemoona*⁴⁹⁹ (injustice-doers).

230. Then *en* (albeit) [he] divorced her, then not [she] legitimates for him from after until she weds a husband other than him; afterwards, *en* (if) [he] divorced her, then no *jonaha* (sin) on them both that both revert, *en* (if) if both presumed that will *youqeyma* (both up/sustain) Allah's limits; and *Telka^w* (she-that-afar-it^w / those^w) (are) Allah's limits; [He] manifests it^w for a knowing people.

231. And if you^c divorced the women, then reached they^y their^y *ajala*⁵⁰⁰ (term-limit) then either let-you^z retain them^y by a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَيُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

وَاللَّهُ عَزِيزٌ حَكِيمٌ

الطَّلَاقُ مَرَّتَانٍ فَاِمَسَاكِ مَعْرُوفٍ أَوْ تَسْرِيعٍ بِإِحْسَنٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا بِمَا ءَاتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ

الظَّالِمُونَ

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّىٰ تَكْتُمَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ

488 The word "guroen" is the plural for "gur'on" which means: (1) the duration of the menstrual period, i.e. from the beginning to the end; or (2) the clearing and the cleansing after the period, i.e. when it is all done with. Hence, the word is a paradoxical one, i.e. has a meaning and its opposite!

489 The word: "righter" is a comparative adjective of "right," see Merriam Webster's Dictionary! And "أَحَقُّ" = "righter" as an adjective comparative!

490 The word "رَدَّهِنَّ" is rooted in "رَدَّ" meaning forthwith returned; example the greeting must be "forthwith returned," as in: "And when (bad) been greeted you by a greeting,^w then let-you^z greet by better than it^w or let-you^z forthwith-return it^w." (S4: 86)!

491 That is for them of "rights!"

492 That is exactly like what is expected from them!

493 That is of duties!

494 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحْكِيم"

495 See the Lexicon attached to this Translation for "bekma!"

496 Linguistically the word "خَافَا" in خَافَا carries dual meanings: (1) fear and (2) know! Both meanings could apply!

497 See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جَنَاحٌ" = no sin!

498 That is of a thing^x in other word whatever a thing^x they both agree to it^x as her ransom!

499 The "ظَالِمُونَ" = "the injustice-doer," as "الظلم" = "injustice!" See footnote 148 below!

500 The word "الأجل" means term-limit, see اللسان!

maxim) or let-you^z release them^y by a *ma'roofen*; and let-not you^z withhold them^y *dherarn* (*futilely injurious*) to aggress you^z; and whoever [he] does *tha'leka* (*that-afar-it/that*) then *qad* (*already and confirmatively*) *dhalama*⁵⁰¹ ([he] *wronged to*) his self^w; and let-not *tatakbetho*⁵⁰² (*you^z take and make*) Allah's *Aya'te*^w (*messages*) jestingly; and let-remember you^z Allah's boon^{w503} on you^b and what [He] (*had*) descended on you^b of The Book^x and the *hekma'tey*^{w504} (*wisdom*)^w exhorting⁵⁰⁵ you^b [He] by it^x; and *ettaqo* (*let reverentially guard not you^z to displease*) Allah and let-know you^z that Allah by everything (*is*) Omniscient.

سَرَحُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ
ضَرَارًا لِّتَعْتَدُوا وَمَنْ يَفْعَلْ ذَلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا
ءَايَاتِ اللَّهِ هُزُوًا وَاذْكُرُوا نِعْمَتَ اللَّهِ
عَلَيْكُمْ وَمَا أُنزِلَ عَلَيْكُمْ مِنْ
الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٢٣٢﴾

232. And when you^c divorced the women and they^y reached their^y *ajala*⁵⁰⁶ (*term-limit*) then let-not you^z immure them^y that they^y wed their^y (*new*) husbands; if mutually delighted they^z between them by the *ma'roofe* (*popularly acceptable and not Sharey'ah disapproved maxim*); *tha'leka* (*that-afar-it/that*) (*being*) exhorting⁵⁰⁷ by it^x whom^p [he] [was] of you^b believing by Allah and The Day The Last, *tha'lekum* (*he-afar-collective-you/that*) (*is*) *azka* (*more cleansing-and-befitting*) for you^b and *att'haro* (*more purging*); and Allah knows while you^f know not.

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ
فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ
بِالْمَعْرُوفِ ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ
مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
ذَلِكَمُ أَزْكَى لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢٣٣﴾

233. And the begetters-she^{y508} breastfeed they^y their^y children two complete *haws* (=years by days), for whom-ever [he/she] wants to conclude the breastfeeding^w (*term*)^w; and (*it^x is*) on the (*had been*) birthed for⁵⁰⁹ him their^y *rez'qo*^x (*victuals for sustenance/provision*)^x and their^y clothing by the *ma'aroofo* (*popularly acceptable and not Sharey'ah disapproved maxim*); not (*to be*) charged a self^w except its^w capacity; let-not *todharra*⁵¹⁰ (*mutual harm*): (*off/to*) a she-begetter by her

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَدَهُنَّ
حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُنْمِ
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ
وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ نَفْسٌ
إِلَّا وُسْعُهَا لَا تُضَارُّ وَالِدَةُ بَوْلِهَا
وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ وَعَلَى

⁵⁰¹ See the *Lexicon* attached to this Translation for “ظالم”=“ظالم”=“injustice-doer” and “أظلم”=“wronger”

⁵⁰² The word “اتخذ” from “الإتخاذ” which is “إفتعال” for “الأتخاذ” as stated in *لسان العرب*; therefore “اتخذ” is *always* taking and assumind some thing of what was taken! Thus, it is *not* just the mere taking!

⁵⁰³ See the *Lexicon* attached to this Translation for “نعمة” (“boon”)

⁵⁰⁴ See the *Lexicon* attached to this Translation for “حكمة”

⁵⁰⁵ The word “يوعظ” rooted in “وعظ”=“exhorting” or “admonished,” and “موعظة” could mean: exhortation or admonition!

⁵⁰⁶ See footnote 480 above regarding “الأجل”

⁵⁰⁷ See footnote 486 above regarding “وعظ”

⁵⁰⁸ The word “والدة”=“she-begetters,” “mothers,” in Arabic has great significance with respect to distinguishing it from “mothers” *per se*; as the mother may or may not be the biological mother who actually gave birth to the offspring. The idea here is the very person who actually gave birth to the baby.

⁵⁰⁹ This locution: “the birthed for” has rather significant meaning of very important implication! (1) The offspring does not necessarily belong to its birthing mother! It belongs to the biological father, who gives it his family name. (2) In Arabic there are two distinct words for the word “father,” with also distinct implications! There is the biological father called “والد.” Then there is the brother of the “والد,” and there is the “والد” of the “والد” (grand dad). All, the “والد” and the brother of the “والد” and his father are called “أب.” Specifically the granddad is called “جدة” Foster father is not considered by this formula, as adoption *per se* is not allowed in Islam. However, caring for the orphan or the needy child has enormous and immense divinely reward, but not on the bases of adoption, but rather on the basis of a charitable act. (3) Additionally, the offspring may not belong to the biological father *per se*! Biological father's identity may not be readily knowable at time! Or, in certain cases, such as for example: if the mother is a slave married to another slave and both belong to a particular Master, who owns both. The offspring of these two, husband and wife slaves, belong to their Master. Thus, the Master is responsible for the provisions and clothings as well as all the associated costs for nursing the offspring and its upbringing! Hence, this great *Ayah* does not say: “father” but the expression stated, in order to be all-inclusive and to leave no room for any misunderstanding as to where the responsibility of providing and upbringing rests!

⁵¹⁰ The word “تضار” of المضارة, means mutual harm, i.e. either the she-begetter (mother) throwing the child to his father by way of causing a problem to the father to find some one else to breastfeed the child; or the father

child, and nor (of/to) a (had been) birthed for him by his child; and on the heir similar (to) *tha'leka* (that-afar-it/that); then *en* (if) both wanted *fessalan* (weaning/breast-feeding-disengaemen)⁵¹¹ (by) consent of them both and a counsel, then no sin⁵¹² (is) on them both; and *en* (if) wanted you^c to seek nursing yourⁿ children, then no *jonaba* (sin) (is) on you^b if you^c handover what *aa'taytom*⁵¹³ (you^c accorded/given) by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim)^x; and *ettaqo* (let guard you^z not to displease) Allah and let-know you^z that Allah by what you^z work (is) *Basseeron* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

234. And who^r *youtawaffona*⁵¹⁴ (they who are received before dying) of you^b and they^z leave wives, await they^y by their^y selves four *ash'boren*⁵¹⁵ (months)^x and ten (days); and if reached-they^y their^y *ajala*⁵¹⁶ (term-limit) then no *jonaba*⁵¹⁷ (sin) (is) on you^b in what did-they^y in their^y selves by the *ma'aroofe*^x (popularly acceptable and not *Sharey'ah* disapproved maxim)^x; and Allah by what you^z work (is) Proficient.

235. And no *jonaba* (sin) (is) on you^b in what intimated you^c by it^x of troth^w (to/of) the women, or concealed you^c in yourⁿ selves^w; Allah knew that you^b shall *tathkoro* (you^c: mention/remember) them^y; [and,] but let-you^z not promise them^y secretly/marriedly, except that you^z say a *ma'aroofan* (popularly acceptable and not *Sharey'ah* disapproved maxim); and let-you^z not resolve the marriage tie^w until the book^x reaches its^x *ajala*⁵¹⁸ (term-limit); and let-you^z know that Allah knows what (is) in yourⁿ selves^w; so *ehtharo* (let-take-caution you^z towards) Him; and let-you^z know that Allah (is) *Ghafooron* (iterative Forgiver), *Haleemon* (iterative Forbearer).

236. No *jonaba* (sin) (is) on you^b *en* (if) divorced you^c the women, *ma* (unless/when^o) not *tamasso*⁵¹⁹ (you^c: touch/come-on to/have sexual relation with) them^y or (had) ordained you^z for them^y an ordainment^w and *mattey'ao*⁵²⁰ (let relish you^c the needed necessities for normal living for) them, ^y on the *mose'ey* (he who has the wherewithal) (up to) his capacity; and on the *mugtar'ey* (he who has meager resources) (up to) his capacity; a *mata'an*⁵²¹ (resource for a transitory worldly delight) by the *ma'aroofe*^x

الْوَارِثِ مِثْلَ ذَلِكَ - فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوهُمَا أُولَدَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُم بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٦﴾

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٢٣٥﴾

وَلَا جُنَاحَ عَلَيْكُمْ فِيمَا عَرَّضْتُم بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوَاعِدُوهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا وَلَا تَعْزَمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ﴿٢٣٤﴾

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً وَمَتَّعُوهُنَّ عَلَى الْمَوْسَمِ قَدْرَهُ وَعَلَى الْمُقْتَرِ قَدْرَهُ مَتَّعًا بِالْمَعْرُوفِ

taking away the child from his *she-begetter* in order to deprive her from the pleasure to care and breastfeed her child, as so stated in this great *Ayah*: "and nor to a one given birth for because of his offspring!"

⁵¹¹ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*!

⁵¹² See the *Lexicon* attached to this Translation for the meaning of the word "جُنَاحٌ" figuratively taken to symbolize the sin! So, no "جُنَاحٌ" = no sin!

⁵¹³ That is you have already obligated your self to give by Allah's grace!

⁵¹⁴ The word "*youtawaffona*" means "they who are in the process of dying, but beyond coming back to life again!"

⁵¹⁵ *ash'buren* = أَشْهُر = plural of paucity, versus *sho'booron* = شُهُور = plural of multiplicity, implying limited/ small number!

⁵¹⁶ The word "الأجل" means term-limit, see *النَّسَان*!

⁵¹⁷ See footnote 493 above regarding "جُنَاحٌ"!

⁵¹⁸ The word "الأجل" means term-limit, see *النَّسَان*!

⁵¹⁹ The word "touched" here is figuratively speaking, and Allah knows best, for sexual intercourse!

⁵²⁰ The word "متَّعُوهُنَّ" "*mattey'ohunna*" means give them^y their "مَتَّعَةٌ" = "*muta'h*" or "*mata'a*" = "متاع" meaning the "standard," according to the local convention! See the next footnote 501 next regarding "*mata'an*"!

⁵²¹ The word "متاع" = "*mata'an*" is rooted in the word "مَتَّعَ" = "*matta'a*" with many meanings, among them: resources of transitory worldly delight! See *Lexicon* attached to this Translation for more elaboration!

(popularly acceptable and not Sharey'ah disapproved maxim),^x an (absolute)-right⁵²² on the benefactors.

حَقًّا عَلَى الْحَسَنِينَ ﴿٣٧﴾

237. And *en (if)* you^c divorced them^d of before *tamas-so* (you^c touch/come-on to/have sexual relation with) them^y and *qad* (already and affirmatively had) ordained you^c for them^y an ordainment^w then (for them^y) half (of) what ordained you^c except that/if they^y pardon⁵²³ or pardons who^x (is) by his hand^w the marriage tie^{w524}; and if you^z pardon (it is) nearer for the *taqwa* (reverential guarding against Allah's displeasure); and let-not forget you^z the *fadhla* (generosity/graciousness-/seemliness) between you^b; verily, Allah by what you^z work (is) Basseeron (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

وَأَنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوا الَّذِي بِيَدِهِ عَقْدَةُ الزَّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٣٨﴾

238. Let-keep up⁵²⁵ you^z on the Prayers^w and the middle^{w526} Prayer^w and let-up/sustain⁵²⁷ you^z for Allah *qa'neteena* (they who are devotedly: obeyers/submitters/supplicants).

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٣٩﴾

239. Then *en (if)* feared you^c then *rejalan* (ambulatorily) or *rukbanan* (while being riders); and if (feel) secured you^z then let-remember you^z Allah as [He] taught you^z what not you^z could know.

فَإِنْ خِفْتُمْ فَرَجَلًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٤٠﴾

240. And who^f *youtawaffona*⁵²⁸ (they who are received before dying) of you^b and they^z leave wives, a will for their wives a *mata'an*⁵²⁹ (resource for a transitory worldly delight) until the *hawl* (=full-year by anniversary), other than exit; then if exited they^y then no *jonaba*⁵³⁰ (sin) (is) on you^b in what they^y did^w [in] their selves^w of a *ma'aroofen* (popularly acceptable and not Sharey'ah disapproved maxim); and Allah (is) Mighty Hakeemon⁵³¹ (infinite bekma Possessor).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا وَصِيَّةً لِأَزْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٤١﴾

241. And for the divorcees a *mata'aon*⁵³² (resources of a transitory worldly delights) by the *ma'aroof*^x (popularly acceptable and not Sharey'ah disapproved maxim), an (absolute)-right⁵³³ on the *muttagaena* (reverential guarders against Allah's displeasure).

وَالْمُطَلَّقَاتُ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٤٢﴾

242. Like *tha'leka* (that-afar-it/that) Allah manifests for you^b His *Aya'te*^w (messages) *la'all*^a (craving currently unavailable deed that, perhaps) you^b cerebrate you^z.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٤٣﴾

243. Have not [you^s] seen to whom^f exited they^z from their

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ

522 The Arabic text says: "حَقًّا," not "حَقُّ," i.e. the word "حَقًّا"= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي

523 That is they voluntarily forgo their rights!

524 That is the husband!

525 The word "حَافِظُوا" is rooted in "حَفِظَ" = "kept-up" not just "kept, or maintained," or even "guarded!" Merriam Webster's Dictionary puts "keep up" as: "to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!" (Emphasis is added)!

526 The word "الصَّلَاةُ"= The Prayer (also the "soul" the Earth, the sun etc.) all are a *feminine* nouns in the Arabic language! So the reference to them (in this case The Prayer) is a "she!" Hence middle="الوسطى." Emam ar-Raz'i in his voluminous تفسير (commentary/explanation of The Qur'an) gives good rationale for any one of the Five Prayers (Fajr through Isha) could be the Prayer of the middle!

527 The word "قُومُوا" = "up" = "get up or rise" (in the intransitive sense), in the sense of "maintain," "sustain," or "uphold!"

528 For he word "youtawaffona" see footnote 495 above!

529. See footnote 500 above regarding "mata'a!"

530 See the Lexicon attached to this Translation for the meaning of the word "جَنَاحٌ" figuratively taken to symbolize the inclination to sin or the sin itself! So, no "جَنَاحٌ" = no sin!

531 See the Lexicon attached to this Translation for an exposition on the words "الحكيم" and "إحكيم"

532. See footnote 501 above regarding mata'aon!

533 The Arabic text says: "حَقًّا," not "حَقُّ," i.e. the word "حَقًّا"= absolute objective noun, used for *strengthening*, indicating that such a right, and Allah knows best, is an *emphatic* right. See إعراب القرآن، لمحمود صافي

homes^w while they (*were*) thousands *badhara* (*in caution of*) [the] death; then said for them Allah: let-die you^z; afterwards, [He] quickened them; verily Allah, surely (*is*) munificence possessor on the mankind; [and,] but most (*of*) the mankind not thank they^z.

244. And let-you^z mutually fight in Allah's path and let- you^z know that Allah (*is*) *Sa'meeon*⁵³⁴ (*Acute-Hearer/ favorable Answerer to prayer*), Omniscient.

245. Who^a (*is*) *tha*⁵³⁵ (*near he-one*) who^x (*would*) loan Allah a loan^x *hasanan*: (*desirable and delighting*); so that [He] doubles it^x for him many-folds^w; and Allah straitens and *yabssotto* ([He] *swells/ extends*); and to Him (*to be*) returned you^z.

246. Have [you⁸] not seen to the chiefs of Israel's sons, from after *Mosa* (*Moses*), *edh* (*when*) said they^z for a prophet for them: let-mission⁵³⁶ [you⁸] for us a king, (*so that*) we fight in Allah's path; said [he]: have *asaytom*⁵³⁷ (*fitted for you^b*) that *en* (*if*) (*had been*) written on you^b the fight that not you^z mutually fight; said they^z: and what (*is*) for us that we not mutually fight in Allah's path, while *qad* (*already and affirmatively*) we (*had been*) exited from our homes^w and our sons; so *lamma* (*when/ whence*) (*had been*) written on them the fight they^z veered/ diverted except a few of them; and Allah (*is*) Omniscient by the *dha'lemeena*⁵³⁸ (*injustice-doers*).

247. And said for them their prophet: verily Allah *qad* (*already and affirmatively*) missioned⁵³⁹ for you^b *Ttaluta* (*Saul as*) a king; said they^z: wherefrom (*to*) be for him a proprietorship^x over us, while we (*are*) righter⁵⁴⁰ by the proprietorship^x than him; and not *youna'ta* ([he] *had been accorded/ allotted*) an expanse^w of possession; said [he]: verily, Allah *isstafabo*⁵⁴¹ (*had superlatively and exclusively selected him*) over you^b and [He] augmented him *basttatan*^w (*vastness^w/ hugeness^w*) in the knowledge and the body; and Allah *youna'tey* (*accords/ allots*)

وَهُمْ أَلُوفٌ حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ
اللَّهُ مُتَوَاتِرًا تَمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو
فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ
النَّاسِ لَا يَشْكُرُونَ

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ
اللَّهَ سَمِيعٌ عَلِيمٌ

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا
فِيضِعْفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ
يَقْبُضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَءِيلَ مِنْ
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ابْعَثْ لَنَا
مَلِكًا نَقْتُلُ فِي سَبِيلِ اللَّهِ قَالَ هَلْ
عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
أَلَّا تَقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ
فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجَنَا مِنْ دِيَارِنَا
وَأَبْنَاءِنَا فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ
تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ
لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى
يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ
بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ
الْمَالِ قَالَ إِنَّ اللَّهَ ابْتَلَاكُمْ بِنَهَرٍ
عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ
وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَنِ

⁵³⁴ See an *elaboration* of the word "Sameeon" here, as if He *emphasizes* His hearing!

⁵³⁵ The particle "ذَا" has many meanings, of *relevance* here is "اسم الإشارة" = the *demonstrative pronoun* for *near, singular, masculine, animate or inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when "هـ" is *prefixed* to it, it becomes "هَذَا" = "this^x!"

⁵³⁶ The word "ابْعَثْ" in "ابْعَثْ" carries *several meanings*, among them: *sent, missioned, resurrected, awoken, and prompted*!

⁵³⁷ The word "عَسَيْتُمْ" = "عَسَيْتُمْ" = that is "fitted for you^z!" See *اللسان*!

⁵³⁸ The word "ظَالِم" in "ظَالِمُونَ" = "ظَالِمُونَ" = "the injustice-doer," as "الظالم" = "injustice!"

⁵³⁹ The word "بَعَثَ" carries *several meanings*, see footnote 516 above!

⁵⁴⁰ The word "righter": is a *comparative adjective* of "right," see *Merriam Webster's Dictionary*! And "أَحَقُّ" = "righter" as an *adjective comparative*!

⁵⁴¹ See the *Lexicon* to this *Translation* for *elaboration* and some specific examples! The word "اصْطَفَى" means: *selected the best* from among other similars! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* "عَلَى" In the case of (a) it *could include more than a single element*! In the case of (a) "الاصطفاء" is for *superlative selection* (i.e. taken the *best* of the *bests*) for: a *mission, preference, or bestowment of a privilege* over the *entity subject* of "الاصطفاء" In the case of (b) the subject of "اصطفاء" is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

His proprietorship^x (to) whom [He] wills; and Allah (is) *Wa'seon*⁵⁴² (*Surrounder and encompassing all things*), Omniscient.

يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٨﴾

248. And said for them their prophet: that/surely *Ayata*^w (*sign/proof*) (of) his *mulka* (*sovereignty/reign/kingship*) (is) that *ya'teya* (*comes to*) you^b the *Taboot*^x (*Ark*) in it^x a tranquility^w from yourⁿ Lord, and a remnant^w of what left *Mosa's* (*Moses*) *aalo* (*family/house/kin/chiefs/followers*) and *aalo Haroona's* (*Aaron's*), carrying it^x the angels; verily in *tha'leka* (*that-afar-it/that*) surely (is) an *Ayatan*^w (= *Ayata*^w) for you^b en (if) you^c were believers.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ حَمَلُهُ الْمَلَكَةُ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ ﴿٢٤٩﴾

249. Then *lamma* (*when/whence*) *sundered Ttaluto* (*Saul*) by the soldiers, said [he]: verily, Allah (is) essaying you^b by a river^x; so whoever [he] drunk from it^x (is) surely not of me; and whoever not *yatt'am'bo* ([he] *tastes/ingests it*^x) surely he (is) of me, except whom^p [he] scooped his hand's^w full-hollow-she^y by his hand^w; so they^z drank from it^x except a few of them; then *lamma* they^z crossed it^x he and who^r they^z believed with him, said they^z: we have no capacity^w today by *Jaloota* (*Goliath*) and his soldiers; said they^z who^r presume that they (are) Allah's *mulago* (*meeters*): how-many⁵⁴³ of a *fe'a'ten*^w (*band/party/group*)^w overcome-she^y a multitudinous^w *fe'a'tan* (= *fe'a'ten*)^w by Allah's leave; and Allah (is) with the *ssa'bereena* (*people of patience*).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرَبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلْكُوا اللَّهَ كَمِ مِّن فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٥٠﴾

250. And *lamma* (*when/whence*) *barzo* (*they^k had noticeably-appeared*) for *Jaloota* (*Goliath*) and his soldiers, said they^z: (O), our Lord *afregb* (*let-descend/pour [You^s]*) over us patience and let-firm [You^s] our feet^w and let-succor us [You^s] over the people, the disbelievers.

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبَّتْ أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥١﴾

251. So they^z defeated them by Allah's leave; and killed *Dawoodo* (*David*) *Jaloota* (*Goliath*), and gave him Allah the proprietorship^x and the *bekmata*^{w544} (*wisdom*)^w and [He] taught him of what [He] wills; and *lanla* (*had it not been for*) Allah's thrust (of) the mankind, some by some⁵⁴⁵ surely the land^w/-Earth^w (*would have*) corrupted^w; [and,] but Allah (is) munificence possessor over the worlds.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَءَاتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضُهُمْ بَعْضًا لَّفَسَدَتِ الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥٢﴾

252. *Telka*^w (*she-that-afar-it^w / those^w*) (are) Allah's *Aya'to*^w (*messages*) We recite it^w on you^g by the right; and verily you^g (are) surely of the *mursaleena* (*sent-messengers*).

تِلْكَ آيَاتُ اللَّهِ تَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٣﴾

⁵⁴² The word “*wa'seon*” is singular, masculine, subjective noun with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “*the*” is prefixed to it, with a capital “T” and the word “*was'eon*” also with a capital “W,” to make “*The Was'eo*” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

⁵⁴³ The word “*كَمْ*” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

⁵⁴⁴ See the *Lexicon* attached to this Translation for “*bekmd*.”

⁵⁴⁵ The Qur'anic phrase: “*some by some*,” is an Arabic tongue expression meaning: *crowded gathering of people*.

253. *Telka*^w (*she-that-afar-it/those*)^w (*are*) the messengers⁵⁴⁶, We favored/preferred⁵⁴⁷ some (*of*) them over some; of them whom^p Allah spoke (*to*), and raised [*He*] some (*of*) them ranks^w; and *aa'tayna* (*We accorded/gave*) *Esa* (*Jesus*), *ibn* (*son of*) *Mariam* (*Mary*), the evidences-she^y and We supported him by *Rubo-Al-Qudos* (*Arch Angle Gabriel/The Holy Spirit*); and had Allah willed, not mutually fought they^z who^r of after them, from after what came-she^y (*to*) them, the evidences-she^y; [and,] but differed they^z; so of them who^p [*he*] believed and of them who^p [*he*] disbelieved; and if Allah willed not mutually (*would have*) fought they^z; [and,] but Allah does what [*He*] wants.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى
بَعْضٍ مِّنْهُمْ مَّنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ وَآتَيْنَا عِيسَى
ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ
الْقُدُسِ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا
جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اخْتَلَفُوا
فَمِنْهُمْ مَّنْ ءَامَنَ وَمِنْهُمْ مَّنْ كَفَرَ وَلَوْ
شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنْ أَلَّهَ
يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

254. O, you who^r believed you^z let-expend you^z of what We provided you^b [*of*] before that *ya'atee* (*approaches/comes*) a day^x neither a selling in it^x and nor a *kbollaton*^w ⁵⁴⁸ (*ultimate-friendship/faithful friendship*)^w and nor an intercession^w; and the disbelievers, they (*are*) the *dba'lemoona*⁵⁴⁹ (*injustice-doers*).

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا
رَزَقْنَكُمْ مِّن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا
بِئَعٍ فِيهِ وَلَا خَلَّةٍ وَلَا شَفِيعَةٍ
وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

255. Allah, no an *elaha* (*a deity*) except Him, The *Hayyo* (*Ever-Living*), The *Qayyoumo*⁵⁵⁰ (*The Ever-Sustainer*); neither overtakes^w Him a *se'naton*^w (*doze*)^w nor a sleep; for Him what (*are*) in the Heavens^w and what (*are*) in the Earth^w; who^a (*is*) *tha*⁵⁵¹ (*near he-one*) who^x [*he*] intercedes *enda*⁵⁵² (*to/by Rule of*) Him, except by His leave; [*He*] knows what (*is*) between their hands^{w553} and what (*is*) behind them; and not they^z encompass by a thing of His knowledge except by what [*He*] willed; expanded⁵⁵⁴ His Chair⁵⁵⁵ (*to contain*) the Heavens^w and the Earth^w; and not *ya'odo* (*encumbers*) Him keeping-up⁵⁵⁶ them both; and He (*is*) The *Aa'leyyo* (*High beyond description*), The

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا
تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا
خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ
عِلْمِهِ إِلَّا بِمَا شَاءَ وَسِعَ كُرْسِيُّهُ
السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ

⁵⁴⁶ The word “الرسُل” = “messengers,” albeit *masculine* noun, but since it is a “broken plural” so its *demonstrative* particle is “تِلْكَ” = *Telka* (*she-that-afar-it*) in the *feminine* gender!

⁵⁴⁷ Allah has *favored/distinguished* some messengers over other messengers, by certain traits, privileges.

⁵⁴⁸ The word “خَلَّةٌ” is “ultimate-faithful-friendship,” i.e. friendship without any “خُلل” = *defect*. English as well as Arabic-English dictionaries almost *all* do *not* have an entry for “خَلَّةٌ”. They come closest to it in the opinion of the authors of such a few dictionaries by saying “intimate-friendship” or *friendship without defect*. Clearly *intimate*, although gives the sense of “closeness and sincerity” it also carries with it the *unacceptable* open expression of “sexual relation,” hence making such entry as *useless and invalid* in terms of “خَلَّةٌ” as stated in The Qur’an The Supreme. That is why I chose to express “خَلَّةٌ” as “ultimate-faithful-friendship!”

⁵⁴⁹ The “ظالمون” = “the injustice-doer,” as “الظلم” = “injustice!” See footnote 148 below!

⁵⁵⁰ The word “القيوم” means *The Ever Multitudinous Sustainer of life and every thing in existence*, and that is *Allah* (SWT)! Such a designation is *one of His most beautiful attributive names*!

⁵⁵¹ The particle “ذَا” has many meanings, of *relevance* here is “اسم الإشارة” = the *demonstrative* pronoun for *near*, *singular*, *masculine*, *animate* or *inanimate*! It is subject to be affixed to *other* letters which really designate *exactly* its *implication*! For example when “هـ” is *prefixed* to it, it becomes “هَذَا” = “this!”

⁵⁵² See the *Lexicon* attached to this *Translation* for word *usage/implication* of “to” versus “by” versus “with.”

⁵⁵³ This is an Arabic *tongue* expression: “before their hands” meaning *ahead of* or *before* them!

⁵⁵⁴ The word “وسع كرسية” means His Chair has “expanded (*to contain*) the Heavens and the Earth!”

⁵⁵⁵ The word “Kursi” = “Chair” has many meanings, among them: (1) chair; (2) throne; (3) seat of Power, or Authority; (4) seat of a scholar in university; (5) the support for the wall.

⁵⁵⁶ The word “حفظهما” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” *Merriam Webster’s Dictionary* puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) *although he was small he could keep up with the larger boys in sports*!” (*Emphasis is added*)!

Great.

256. No coercion (*is*) in the religion; *qad* (already and affirmatively) manifested the *rushdo* (maturity-discernment and strict adherence to what is right) from the *ghayye*⁵⁵⁷ (misguidance/straying because of fallacious belief resulting in disappointment); so whoever [he] disbelieves in the *Ttaghoo*⁵⁵⁸ (false deity) and [he] believes in Allah so *Qad* (already and affirmatively) *istamsaka*⁵⁵⁹ ([he] assiduously-held-on) by the knot⁵⁶⁰ the *nothqa*⁵⁶¹ (assuredly-intact) ^w no hiatus for it^w; and Allah (*is*) *Sa'meeon* (Acute-Hearer/ Enabler of others to hear/ favorable Answerer to prayer), Omniscient.

257. Allah (*is*) *Wa'leyyo* (Guardian/ Ally) (of) whom^r they^z believed; [He] exits them from the darknesses^w to the illumination; and who^r disbelieved they^z their *aw'leyao*⁵⁶² (guardians/allies) (*are*) the *Ttaghoo* (false deities); they^z exit them from the illumination^x to the darknesses^w; those (*are*) The Fire's^w companions; they (*are*) in it^w immortals.

258. Have not [you^s] seen to whom^x mutually [he] argued *Ebraheema* (Abraham) in his Lord, that *aa'tabo* (accorded him) Allah the proprietorship^x *edh* (when) said *Ebraheemo* (Abraham): my Lord (*is*) Who [He] quickens and [He] deadens⁵⁶³; said [he]: I quicken and [I] deaden; said *Ebraheemo* (Abraham): so verily Allah *ya'atee* (causes to come) by the sun^w from the *mashrege* (sunrise's locus), *fa'a'tee* (so let come you^s) by it^w from the *maghrebe* (sunset's locus); then (*had been*) addled-/confounded, who^x [he] disbelieved; and Allah not aright-guides the people, the *dha'lemeena*⁵⁶⁴ (injustice-doers).

259. Or like who^x [he] passed over a village^w while it^w (*was*) *kba'weyaton*⁵⁶⁵ (ruinously-empty and its walls had fallen) ^w over its^w trellises; said [he]: wherefrom⁵⁶⁶ quickens this^w Allah

حَفِظُهَا ۖ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢٥٧﴾

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا ءَٰوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ ءَٰوْلِيَآؤُكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٨﴾

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ ءَاتَهُ اللَّهُ الْمَلَكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۚ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ

الظَّالِمِينَ ﴿٢٥٩﴾ أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ

⁵⁵⁷ The word “الغي”=ghayye= “الضلال المبني على اعتقاد فاسد نتج عنه خيبة”, that is the *misguidance/straying because of a fallacious belief resulting in a disappointment!* See اللسان والراغب!

⁵⁵⁸ The word “Taghoo” has several meanings: (1) any false deity, of idols or the like; (2) highly feared human dictators.

⁵⁵⁹ The word “استمسك” has several meanings, among them: (1) sought and held some thing; (2) utterly held to some thing; (3) endeavored, tried, and succeeded in holding on to some thing; (4) took refuge in and held fast to some thing; (5) had a firm hold of and was sure in place; (6) *assiduously held on* to some thing; (7) having urinary obstipation (*blockage*).

⁵⁶⁰ Say Qur'an commentators it's: “لا إله إلا الله,” “No an *elaha* (a deity) except Allah,” is “most assuring knot,” “The nexus,” or “the link,” or the handle,” means the *Islamic faith*, as embodied in: الله محمد رسول الله! The word “knot” is a *feminine* gender in Arabic; hence it is suffixed with -she^y to feminize it: “knot-she^y!”

⁵⁶¹ The word “الوثقى” is the *feminine* of “الأوثق.” There is no single word in English for “الوثقى” *per se*! So “the assuredly intact” seems to me is the *best and closest* equivalent, incorporating *assuredness* and *intactness*, which the “الوثقى” certainly calls for!

⁵⁶² The word “أولياء” could also mean: friends, protectors!

⁵⁶³ The word “أمات” in “يُميتكم” is the *transitive* verb *to deprive of life*! See Merriam Webster's Unabridged Dictionary!

⁵⁶⁴ The word “ظالم” in “ظالمون”=“فاعل الظلم”= “the injustice-doer,” as “الظالم”= “injustice!”

⁵⁶⁵ The word “خاوية” by definition means *empty and in ruin*! See اللسان والهادي!

⁵⁶⁶ The word “أنى” is a multi-meaning *adverbial* particle: wherefrom, when, how-so, where!

after its^w death; so deadened him Allah (*for*) a hundred^w *aam*⁵⁶⁷ (year); afterwards resurrected⁵⁶⁸ him [He]; said [He]: how-long⁵⁶⁹ waited you^g; said [he]: I waited a day or some (*of*) a day; said [He]: rather waited you^g a hundred^w *aam*⁵⁷⁰; so let-look [you^s] at your^t *ta'aame*^x (*wheat/edible-/food-grains*)^x and your^t drink not *yatasannah*⁵⁷¹ (*[it^s] putrefies/rots/moulds*) (*by years' passage*); and let-look [you^s] at your^t donkey; and to make you^g [We] an *Ayatan*^w (*miracle/proof*) for the mankind; and let-look [you^s] at the bones how *nunshezuba*⁵⁷² (*[We] upraise it^w and fit it^w on top of each other superimposed in a standing construct*); afterwards [We] clothe it^w fleshen; then *lamma* (*when/whence*) manifested for him⁵⁷³, said [he]: I know that Allah (*is*) over every thing Omnipotent.

اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ
عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ
قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ
بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى
طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانْظُرْ إِلَى
حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ
وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا
ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ
لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ ﴿٢٦٠﴾

260. And *edh* (*when*) said *Ebraheemo* (*Abraham*): my Lord, let-show me [You^s] how [You^s] quicken the dead; said [He]: have not believed [you^s]; said [he]: *bala*⁵⁷⁴ (*certainly-not*); [and] but to tranquilize my heart; said [He]: then let-take [you^s] four^w of the birds and *ssurbunna*⁵⁷⁵ (*[you^s] cut them into pieces and bring them closer*)^w to you^g; afterwards let: make/emplace [you^s] on each mountain of them⁵⁷⁶ a portion; afterwards let-summon [you^s] them⁵⁷⁷ *ya'a'tee*⁵⁷⁸ (*approach/come they^s to*) you^g strivingly⁵⁷⁹; and let-know [you^s] that Allah (*is*) Mighty *Hakeemon*⁵⁸⁰ (*infinite bekma*)⁵⁸¹ Possessor).

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ
تُحْيِي الْمَوْتَى قَالَ أُولَئِمُتُؤْمِنُ قَالَ
بَلَىٰ وَلَئِن لِّيَطْمِئِنَّ قُلُوبِي قَالَ فَخُذْ
أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ
اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا
ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا وَاعْلَمْ أَنَّ
اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦١﴾

261. A parable^x/example^x (*of*) whom^r they^z expend their possessions in Allah's path (*is*) like a parable^x/example^x

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي

⁵⁶⁷ The Arabic text says “عام” but in English there is only one word to mean عام and سنة. In Arabic there is “عام”، “سنة”، “حول”، and “حجة” each with a difference! Here “عام” is in reference to a year with a specific significant event in it, beginning any day within the year; whereas “سنة” is a year with reference to a beginning of a specific month and an ending by a specific month every time all the time! As to “حول” = anniversary of any special event; and “حجة” = lunar-year! Although generally all are loosely used synonymously or interchangeably! See هلال العسكري لآبي هلال اللغوية، الفروق اللغوية، لا أبي هلال العسكري

⁵⁶⁸ The word “بعث” carries several meanings, among them: sent, arouse, resurrected, awaken, and prompted!

⁵⁶⁹ The word “كم” is an interrogative exclamatory particle, meaning: “how-many”, “how-much”, “how-long!”

⁵⁷⁰ See footnote 541 above regarding عام!

⁵⁷¹ The word “يتسنه” = putrefy/rot/mould due to passage of time (years) with respect to this great Ayah! See اللسان!

⁵⁷² The word “ننشزها” from “انشز” (not “نشز”), and “انشز” mean: fitted the parts on top of each other in a standing construct, in this case into a skeleton.

⁵⁷³ The subjective noun of “manifested to him” is that Allah “over every thing is Omnipotent!”

⁵⁷⁴ The word “bala” = “certainly-not” is absolutely not synonymous with “yes” = “نعم”, see footnote 196 or the Lexicon attached to this Translation for more elaboration!

⁵⁷⁵ The word “surbunna,” has many meanings: (1) cut them into pieces; (2) get them closer to you and examine them, to identify each rather clearly; (3) incline them towards you and collect them together.

⁵⁷⁶ The word “birds” = “الطير” is “جمع تكسير” = “broken plural” so grammatically the reference to such plural is in the feminine! Hence she-them or them-she^y to be referring to a feminine gender to indicate that!

⁵⁷⁷ Ibid!

⁵⁷⁸ Ibid!

⁵⁷⁹ See the Lexicon attached to this Translation for the word “سعي”! However, in this Ayah, “سعيًا” is both an adverbial construct in the place of an infinitive noun, to impart greater marvel! So, strivingly probably gives a close approximation for the idea, as it denotes agility and vigor of the gait!

⁵⁸⁰ See the Lexicon attached to this Translation for an exposition on the words “الحكيم” and “إحكيم”

⁵⁸¹ See the Lexicon attached to this Translation for “bekma!”

(of) a grain^w sprouted-she^y seven ears^w in each ear^w (is) hundred-[grain]^w; and Allah doubles⁵⁸² for whom^p [He] wills; and Allah (is) *Wa'seon*⁵⁸³ (*Surrounder and encompassing all things*), Omniscient.

سَبِيلَ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سُنْبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ



262. Who^r they^z expend their possessions in Allah's path; afterwards neither they^z follow what they^z expended (*with*) *mannan*⁵⁸⁴ (*ostentatious reminding of the favor personally rendered*) nor an annoyance^x; for them (is) their remuneration *enda* (*by munificence of/by Rule of*) their Lord; so neither (is) fear on them, and nor they sadden.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنَّا وَلَا أَدَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ



263. A say *ma'aroofon* (*popularly acceptable and not Sharey'ah disapproved maxim*) and a forgiveness^w (are) *khayron* (*choicer-/superior/worthier*) than a charity^w follows it^w an annoyance^x; and Allah (is) Rich Forbearer.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَدَى وَاللَّهُ غَفِيٌّ حَلِيمٌ



264. O you, who^r they^z believed, let-not invalidate you^z yourⁿ alms^w/charities^w by the *manne* (*ostentatious reminding of favor personally rendered*) and the annoyance^x; like who^x [he] expends his possession for the mankind's ostentation; and [he] believes not by Allah and nor The Day The Last; so his parable/example (is) as a parable/example (of) a *ssafwanen* (*slick-rock*)^x on it^x *torabon* (*crushed sand*) then betided it^x *wa'belon* (*downpour^x/rainstorm^x*) and left it^x *ssaldan* (*hard slick/bare*), not⁵⁸⁵ enable they^z on a thing of what earned they^z; and Allah not aright-guides the people, the disbelievers.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَبْطُلُوا صَدَقَتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ ثَرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ



265. And a parable^x/example^x (of) whom^r they^z expend their possessions *ebtegha'a* (*earnest-quest of*) Allah's gratification^w and firming of their selves^w (is) like a parable^x/example^x (of) a garden^w by a height^w, betided it^w a *wa'belon* (*downpour^x/rainstorm^x*) so churned-out-she^y its^w *okola* (*fruits/crops/morsel/-edibles*) twain-doubles; then *en* (*if*) not befell it^w *wa'belon* then dew; and Allah by what you^z work (is) *Ba'sseeron* (*keen: Seer/-*

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَثْبِيتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَفَاتَتْ أَكْلَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطُلٌّ وَاللَّهُ بِمَا

⁵⁸² The word **يُضَاعَفُ** means makes some thing its *equal*, i.e. *makes it double*, surely *not* manifold!

⁵⁸³ The word "*wa'seon*" is *singular, masculine, subjective noun* with multiple meanings: (1) *Surrounder* of other things and *subsuming* them, (2) *vastly spacious*, (3) *that which can comprehensively contain other thing!* When the definite article "*the*" is prefixed to it, with a capital "T" and the word "*was'eon*" also with a capital "W," to make "*The Was'eo*" then it becomes *one* of Allah's most beautiful names, meaning "*surrounding and encompassing everything!*"

⁵⁸⁴ The word "*mannan*" or the deflected form "*manne*," comes from the root word '*mann*' = "*من*" has *several meanings*, among them: (1) a *boon* graced by a *favorer*, an *honorable* and *appreciable* deed; (2) the *favorer* of the *graced boon* *openly reminds the recipient* of such a *graced boon rendered earlier* and thereby causing some kind of *chagrin* to such a *recipient!* This *second* meaning is *very much abhorred*, and is *invalidating of the reward or appreciation* on the part of the *recipient towards the favorer*; this *second* meaning is *highly dishonorable and loathsome*; (3) the kind of *rain-like* from the *Heaven* which become *sweet and edible*, the food for the *Israelite* during *Mosa's (Moses)* time with his people in the wilderness.

⁵⁸⁵ That is they *lack the strength to earn good or benefit desirable results* of what they had expended *ostentatiously!*

comprehensive Knower of the facts and their ultimate consequences).

تَعْمَلُونَ بَصِيرًا ﴿٢٦٦﴾

266. Does long an *ahado*⁵⁸⁶ (a lone/any one) (of) you^b to be for him a garden^w of palm-trees^w and grapes⁵⁸⁷, run^w from under it^w the rivers; for him in it^w of all the *thamara'te*^w (trees/plants crops/fruits)^w; and betided him the agedness and for him (is) a feeble progeny^{w588}; then betided it^w *eassa'ron*^x (tornado)^x in it^x (is) a fire^w; then burnt-she^x; like *tha'leka* (that-afar-it/that) Allah manifests for you^b the *Aya'te*^w (signs/-proofs/messages) *la'alla* (craving currently unavailable deed that/perhaps) you^b rethink you^z.

أَيُّودٌ أَحَدَكُمُ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخِيلٍ وَأَعْنَابٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢٦٧﴾

267. O, you who^f believed you^z: let-expend you^z from goodies^{w589} (of) what (*had*) earned you^c and of what *akbrajana* (We emerged/produced) for you^b of the land^w/Earth^w; and let-not wend you^z the *khabeetha*^{x590} (bad/ill-natured)^x from it^x you^z expend, while not you^c (are) surely its^x takers, except that *toghmedho* (you^z slightly close yourⁿ eyes) in it^x; and let-know you^z that Allah (is) Rich *Hameedon*⁵⁹¹ (iteratively praised, multitudinous praiser He Himself).

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِكَافِرِيهِ إِلَّا أَنْ تَغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَمِيدٌ ﴿٢٦٨﴾

268. The Satan promises you^b the indigence and [he] commands you^b by the profanity^{w592}; while Allah promises you^b forgiveness^w from Him and munificence; and Allah (is) *Wa'seon*⁵⁹³ (Surrounder and encompassing all things), Omniscient.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦٩﴾

269. You'a'tee ([He] accords) the *bekmata*^{w594} (wisdom)^w (to) whom^p [He] wills; and whomever you'a'ta (to be [he] accorded/given) the *bekmata*^w then *Qad* (already and affirmatively) ooteya ([he] had been accorded/given) *khayran* (desirables/worthinesses/goodnesses) multitudinously; and not *yadhdhakkaro* (repetitively-reminisce)

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا وَمَا يَذَّكَّرُ إِلَّا أُولُو

⁵⁸⁶ See the *Lexicon* attached to this Translation regarding “أحد”

⁵⁸⁷ Invariably throughout The Qur'an when the reference is made to the “النخل و الأعناب” the mention of the *date-palm* is openly stated but with respect to the *grapevine*, known in Arabic as “الكرم,” never ever the mention of the “grapevine per se but the reference is made only to the fruit itself, i.e. the grapes!” In this respect, there is a true *Hadeeth* in *al-Bukharey* and *Muslim*, which directs the believers not to refer to “العنب” as “الكرم,” because surely the “الكرم” is the *Muslim*! And in another narration: verily only that “الكرم” is the heart of the believer! See *نزهة الرياض* شرح رياض الصالحين! لمحي الدين مستو و مصطفى سعيد، مؤسسة الرسالة، المتقين

⁵⁸⁸ The word “ذرية” linguistically has double meaning: (1) ancestry or (2) progeny! See *اللسان*! Clearly in this context progeny is what applies! Also the word progeny is both plural and singular or progenies; clearly here it is the descendants which are in reference!

⁵⁸⁹ The word “طيبات” = “goodies” = “goodies,w” = a feminine gender means any thing delectable and legitimate!

⁵⁹⁰ The word “natured” is an adjective, not a verb!

⁵⁹¹ The word “Hameed” = “حميد” linguistically means: (1) multitudinously praised and (2) multitudinous praiser!

⁵⁹² The Arabic word used is “الفحشاء,” = the noun of “فاحشة” see *التاج*! And “الفحشاء” = “profanity” or “profaneness” means: vulgar or irreverent say or action, i.e. the excess of ugliness in statement or action by an entity, a person or a group, (2) or any of Allah's proscriptions, (3) or fornication (sexual intercourse between partners who are not married to each other) or adultery (voluntary sexual intercourse between a married person and a partner other than the lawful spouse), (3) The ugly excesses of say or action, (4) homosexuality.

⁵⁹³ The word “wa'seon” is singular, masculine, subjective noun with multiple meanings: (1) Surrounder of other things and subsuming them, (2) vastly spacious, (3) that which can comprehensively contain other thing! When the definite article “the” is prefixed to it, with a capital “T” and the word “was'eon” also with a capital “W,” to make “The Was'eo” then it becomes one of Allah's most beautiful names, meaning “surrounding and encompassing everything!”

⁵⁹⁴ See the *Lexicon* attached to this Translation for “bekma”!

* See the *Lexicon* attached to this Translation for The Qur'an's characterizations of “نو الألباب” = the *albab's* possessors!

except the *alba'be's* (*hearts-intellects*)'s possessors.

270. And what expended you^c of an expenditure^w or vowed you^b of a vow then verily Allah knows it^x; and not for the *dha'lemeena*⁵⁹⁵ (*injustice-doers*) of succorers.

271. *en(if)* you^z disclose/flash the alms^w/charities^w then *ne'emma* (*how excellent*) (*is*) indeed⁵⁹⁶ it^w (*is*); and, if you^z conceal it^w and to'atoha (*you^z accord/give it^w to*) the indigents⁵⁹⁷, then it^{x598} (*is*) *khayron*⁵⁹⁹ (*choicer/superior/betterment/goodness*)^x for you^b; and [He] expiates a'n⁶⁰⁰ (*off*) you^b of yourⁿ misdeeds^w; and Allah by what you^z work (*is*) Proficient.

272. Not on you^g (*is*) their aright-guidance^{x601}; [and] but Allah aright-guides whom^p [He] wills; and whatever expend you^z of *khayren*^x (*lawful: possession/provision/desirable*) so surely (*it^x is*) for yourⁿ selves^w; and not expend you^z of *khayren*^x except *ebtegħa'a* (*earnest-quest of*) Allah's [Face]^{x602}; and whatever expend you^z of *khayren*^x *youwaffa*⁶⁰³ (*it shall be fully and augmentedly fulfilled*) to you^b while you^f (*are*) not *todh'lamoona*⁶⁰⁴ (*to be wronged you^r*).

273. For⁶⁰⁵ the indigents, who^r (*had been*) straitened they^z in Allah's path, they^z cannot strike⁶⁰⁶ in the land ^w/Earth^w; reckons them rich the *ja'helo*⁶⁰⁷ (*he who acts ignorantly or incorrectly*) of the abstinence; know them [you^s] by their signa; not they^z ask the mankind importunately; and whatever expend you^z of *khayren*^x (*lawful: possession/-provision/desirable*)^x so verily Allah by it^x (*is*) Omniscient.

274. Who^r they^z expend, their possessions, by the night and the day, secretly^x and openly^w then for them (*is*) their

الْأَلْبَبِ

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وََمَا

لِلظَّالِمِينَ مِنْ أَنْصَارٍ

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ

خَيْرٌ

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وََمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلُمُونَ

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ إِلْحَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

الَّذِينَ يَنْفِقُونَ أَمْوَالَهُمْ بِالْإِيلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ

⁵⁹⁵ The word *ظالم* in “فاعل الظلم” = “ظالمين” = “the injustice-doer,” as “الظالم” = “injustice!”

⁵⁹⁶ See the *Lexicon* attached to this Translation regarding, “بما المصدرية,” especially when for for emphasis!

⁵⁹⁷ See the *Lexicon* attached to this Translation for “الفقير” versus “المسكين,” i.e. *indigent* versus *poor*!

⁵⁹⁸ The word “هو” refers to the *giving^x* which is a *masculine* in Arabic.

⁵⁹⁹ Some scholars say that *surplus-charity* is better to *conceal* it; but the *decreed* charity it is *best* to make it *overt*!

⁶⁰⁰ See the *Lexicon* attached to this Translation regarding the various meanings of the preposition “عن”

⁶⁰¹ It must be pointed out here that “guidance” has *two distinct implications*: (1) guidance of conveyance and (2) guidance of assistance. The former just *shows* all Allah's Singular Way. Obviously, some *accept* it and others *reject* it, as *all have free choices*. The later, guidance of assistance points to the *special* and *personal* guidance extended by Allah to those who *accept Allah's Way* manifest in His messengers and Writs. This assistance to the faithful facilitates their endeavor and blesses their activities!

⁶⁰² The expression “for Allah's Face” is a lofty *Qur'anic* expression from Arabic tongue expression meaning: *Allah's pleasure and countenance*, i.e. *not for expectation of thanks or any recompement* from the *recipient* of the *favor* put forth or given by a giver!

⁶⁰³ The word “يوفي” from “الوفاء,” = “التمام” meaning *gathering the last component of any obligation to make or augment it a whole*! So “يوفي” means to be *endeavored* and *gathered the last part of an obligation* and *fully and augmentedly fulfilled*!

⁶⁰⁴ The word “wrongs” has myriads of meanings, among them: *curtains* or *diminishes*, as in this *Ayah*!

⁶⁰⁵ That is to say, in this context, and Allah knows best, *charity expenditure* is mostly for the indigents.

⁶⁰⁶ The word “ضربا” translated as “strike!” Both words in *Arabic* and in *English* the two words have *multiple meanings*! The Arabic is very *obvious* in this context, but the English *may pose some ambiguity*! So, it should be taken in one of its meanings of: “to set out or proceed, especially in a new direction!”

⁶⁰⁷ The word “جاهل” = “jabelo” is rooted in “جهل” meaning: (1) was *ignorant* of, (2) *believed* in some thing *contrary* to reality, (3) *did* some thing *not correct*! So the “jabil” is *he who acts ignorantly or incorrectly*!

remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

275. Who^r they^z eat the usury not up/sustain⁶⁰⁸ they^z except as ups whom^x tramples him the Satan of the *mas'se* (Satanic-madness); *tha'leka* (that-afar-it/that) (is) because verily they said: surely only the selling (is) alike the usury; and (*bad*): legitimized Allah the selling and [He] illegitimated the usury; so whoever came^x (to) him an exhortation⁶⁰⁹ from his Lord and so [he] desisted, then for him what antedated and his matter (is) to Allah; and whoever [he] reverted then those (are) The Fire's^w companions they (are) in it^w immortals.

عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٥﴾

الَّذِينَ لَا يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

276. Obliterates Allah the usury and *yourbey* ([He] *waxes/grows*) the alms^w/charities^w; and Allah loves not every *kaffaren*⁶¹⁰ (ever/stout ingrate), *atheemen* (repetitive sinner).

277. Verily who^r believed they^z and worked they^z the righteous-works^w and *aqamo*⁶¹¹ (they^z stood/sustained the prescribed obligations of) the Prayer^w and *aa'taw* (accorded/fulfilled they^z) the *Zakata*⁶¹² (prescribed percentage of personal possessions)^w for them (is) their remuneration *enda* (by munificence of/by Rule of) their Lord; and neither (is) fear on them and nor they sadden.

يَمْحَقُ اللَّهُ الرِّبَا وَيُزَيِّدُ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

278. O, you who^r believed you^z *ettaqo* (let you^z reverentially guard not to displease) Allah and let-you^z leave-off what remained of the usury, *en(if)* you^c were believers.

279. So *en(if)* you^z did not, then let-you^z cognize/apprise by a war from Allah and His messenger; and *en(if)* repented you^c then for you^b (are) yourⁿ possessions' principals; neither *tadh'lemoona* (you^r wrong) nor *todhblamoona* (are to be wronged you^r).

يَتَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلُمُونَ وَلَا تُظْلَمُونَ ﴿٢٨٠﴾

280. And *en(albeit)* [he] [was] *usra'ten*^w (financial strait)^w possessor then a postponement^w to *mayara'ten*^w (ease/getting a weal)^w; and, if *tassaddago* (you^r remit as a charity) (it^s is) *kbayron* (choicer/-superior/worthier) for you^b *en(if)* you^c were (to) know.

وَإِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨١﴾

281. And *ettaqo* (let reverentially self-protect you^r) a day^x (to be)

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

⁶⁰⁸ The word "يقومون" = "up" = "get up or rise" (in the intransitive sense, or in the sense of "maintain," "sustain," or "uphold")

⁶⁰⁹ The word "مَوْعِظَةٌ" rooted in "وَعِظَ" = "exhorted" or "admonished," could mean: exhortation or admonition!

⁶¹⁰ The word "كَفَّارٍ" strongly intensive singular masculine noun meaning: he who is ever/stout ingrate!

⁶¹¹ The word "أَقَامَ" in "أَقَامُوا" has several meanings, but relevant to the Prayer there are two distinct but supportive of each other! But first what is the meaning of: "أَقَامَ؟" linguistically means:

"أقام، بمعنى أبقي أو استمر على دوام والدوام هو الحضور في زمان ومكان معين، معروف لدى الحاضر مسبقاً"

So, "أَقَامُوا" means they: (1) Maintained, in the sense of continuedness and keep up of all the prescribed obligations, as in this *Ayah* (S2: 3). Also "أَقَامَ" has another "sharey'ah" prescribed meaning of: (2) called or upped to perform the Prayer itself, as in the *Ayah*: "And when you^g were in them, then you^g upped for them (the second call for) the Prayer," (S4: 102)! Note: Prayer and how to be done was established and reveled by Allah! Hence people do not establish Prayer they only maintain and perform it!

⁶¹² See the *Lexicon* attached to this Translation for what exactly is the *Zakah* and its implications!

returned you^z in it^x to Allah; afterwards each self^w (*shall be*) fulfilled⁶¹³ what earned-she^y and they (*are*) not *yodhla-moona*⁶¹⁴ (*to be wronged they*).

282. O you, who^t believed you^z if mutually debited you^c by a debt^x to an *ajalen*⁶¹⁵ (*term-limit*) *musamma*⁶¹⁶ (*that which is designated and/or named*), then let⁶¹⁷ write it^x you^z; and let write between/among you^b a writer by [the] justice; and let not *ya'aba*⁶¹⁸ (*categorically-refuses*) a writer to write [he] as what taught him Allah; so let write [he] and let dictates who^x (*is*) on him the *haqqo*⁶¹⁹ (*right/just-due/debt*), and let *yatta'qe* (*he reverentially guards not to displease*) Allah, his Lord, and let-not diminishes⁶²⁰ [he] of it^x a thing; then *en(if)* [was] who^x (*is*) on him the *haqqo* (*is*) a mooncalf, feeble, or cannot dictate he, then let dictate his guardian by [the] justice; and *istash'hedo* (*let-seeke witnessing you^z*) two witnesses-/testifiers of yourⁿ men; then *en(if)* not [both] were two men, then a man and two women, of whom^p you^z approve of the witnesses, that *tadhbella*⁶²¹ (*forgets*) an *ehda*⁶²² (*a lone-she^y/any she-one*) them^y, then reminds an *ehda* them^y the other^w; and let not *ya'aba* the witnesses/testifiers, if when^o⁶²³ (*had been*) summoned they^z; and let-not weary you^z to you^z write it^x small^x or big^x to its^x *aja'le*⁶²⁴ (*term-limit*)^x; *tha'lekum* (*he-afar-collective-you^z / that*) (*is*) *aqsatto*⁶²⁵ (*more just*) *enda* (*by Rule of*) Allah, and upright-straighter⁶²⁶ for the testimony^w and closer/lower⁶²⁷ that not suspect you^z; except that be^w [*it^w*] a present^w (*i.e. immediately exchanged*) trade^w you^z administer it^w among you^b then not on you^b a *jonahon*⁶²⁸ (*sin*) that not write it^w you^z; and let-cite you^z witnessing when mutually you^c sell; and let-not *youdharra* (*mutually harm*) (*to/on*) a writer or a witnesser; and *en(albeit)* you^z do, then verily it^x (*is*) a *fosoqon*⁶²⁹ (*rebellion vis-à-vis Allah's*

ثُمَّ تُوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨٢﴾

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيَمْلِكِ الَّذِي عَلَيْهِ الْحَقُّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسَ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيَمْلِكْ وَلِيَّهُ بِالْعَدْلِ وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رَجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا يَأْبَ الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلِهِ ذَٰلِكُمْ أَفْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا

⁶¹³ See footnote 581 above regarding “توفى”!

⁶¹⁴ The word “wrongs” has myriads of meanings, among them: *curtails* or *diminishes*, as in this *Ayah*!

⁶¹⁵ The word “الأجل” means term-limit, see اللسان!

⁶¹⁶ The word “*musamma*” is masculine, singular, subjective noun, meaning: *that which is designated and/or named*.

⁶¹⁷ The word “فَاكْتُبُوهُ” is an imperative command verb, hence denoted by “let, in parenthesis, as the text does not have “*let*” per se!” It is in the imperative to express a command to put the debt in writing!

⁶¹⁸ The Arabic word “أبى” means: [he] *refused definitively*, i.e. *categorically-refused*, there could be no future compliance!

⁶¹⁹ The “*just due*” means the payable debt, which is the *right* amount on him.

⁶²⁰ The word “بخس” in “تبخسوا” carries two distinct but supportive or almost synonymous meanings: (1) under-value, (2) diminish the value!

⁶²¹ The word “ضل” has several meanings, among them: *wasted*, *misled*, *forgot* (as in this context), *inclined*, *swerved*, and *strayed*! See اللسان!

⁶²² See the *Lexicon* attached to this Translation regarding “أحد”

⁶²³ See the *Lexicon* attached to this Translation regarding, “ما المصدرية”, especially when for emphasis!

⁶²⁴ The word “الأجل” means term-limit, see اللسان!

⁶²⁵ The word “*aqsatt*” = “أقسط” is based on the root word “*qasata*” = “قسط” meaning: (1) was *absolutely just*, i.e. *by the balance*, not a hair of difference! (2) Justice *per se*, could be rendered by *mutual consent* between the disputing parties, if one party gives up or in for the sake of agreement. But in terms of (1) the “balance” is the judge; every party receives its absolute dues, leaving no room for any compromise!

⁶²⁶ The word “أقوم” has a double meaning of “*uprightness/morally correct*” and “*straightness*!” See اللسان and الطبري!

⁶²⁷ That is nearer (*closer*) to your recollection so as not to suspect!

⁶²⁸ See the *Lexicon* attached to this Translation for the meaning of the word “جناح” figuratively taken to symbolize the inclination to sin or the sin itself! So, no “جناح” = no sin!

⁶²⁹ See the *Lexicon* attached to this Translation for this important word *faseqoon* and its grammatical inflections!

command) by you^b; and *ettaqo* (let reverentially guard you^c not to displease) Allah; and Allah teaches you^b and Allah by every thing (*is*) Omniscient.

شَهِيدٌ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيَعْلَمَ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

283. And *en(if)* you^c were on a travel and not found you^c a writer, then pledges^x/securities^x *mugboodhaton* (*it^w being hand-received*); then, *en(if)* trusted some (*of*) you^b some, then let *youaddey*⁶³⁰ (*personally deliver or perform his full obligations*) who^x [*he*] (*had been*) entrusted his *amanata*^{w631} (*entrusted article/duty/responsibility*)^w and *leyatta'qey* (*let he reverentially guard not to displease*) Allah, his Lord; and let-not conceal you^z the testimony^w; and whoever [*he*] conceals it^w then surely it^x (*is*) sinner his heart^x; and Allah by what you^z work (*is*) Omniscient.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا
كَاتِبًا فَرِهْنِ مَقْبُوضَةً فَإِنْ أَتَمَّنْ
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ
أَمْنَتَهُ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا تَكْتُمُوا
الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ
عَاثِمٌ قَلْبُهُ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

284. For Allah what (*are*) in the Heavens^w and what (*are*) in the Earth^w; and *en(if)* you^z disclose/flash what (*is*) in yourⁿ selves^w or you^z hide it^x reckons⁶³² (*up with*) you^b Allah by it^x; then [*He*] forgives whom^p [*He*] wills and [*He*] torments whom^p [*He*] wills; and Allah over every thing (*is*) Omnipotent.

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَإِنْ تَبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ
تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ
لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ وَاللَّهُ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

285. Believed the messenger by what (*had been*) descended to him from his Lord and the believers, each believed by Allah and His angels and His books and His messengers; not differentiate [*we*] between an *abaden*⁶³³ (*a lone/any-one*) of His messengers; and said they^z: we (*had*) heard and we obeyed; (*we seek Your^s*) your^t forgiveness O, our Lord: and to You^s (*is*) the destiny.

ءَامَنَ الرُّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ
رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ ءَامَنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ
بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا
وَإِلَيْكَ الْمَصِيرُ

⁶³⁰ With respect the word “*youaddo*,” it is to be noted that it is from “*أداء*,” meaning: *personally performing (the obligation)*, e.g.: a *payer* must pay the payment to the *payee in person* or in certain circumstances the *payee’s legal representative*! This is in contrast to “*waffa*”= “*وفى*” *paid the full obligations in any way*!

⁶³¹ The word “*أمانته*” has several meanings: (1) an article of material things entrusted to the keeping of a trustworthy person; (2) a sum of money deposited in the trust of some person or an entity; (3) any duty that is charged by a higher authority to a person.

⁶³² The verbal expression “*reckons with*” according to the dictionary means: “*To come to terms or settle accounts with*!” See *The American Heritage Dictionary*!

⁶³³ See the *Lexicon* attached to this Translation regarding “*أحد*”

286. Not charges Allah a self^w except its^w capacity; for it^w what earned-she^y and on it^w what *ektasabat*⁶³⁴ (*reciprocally earned-she^y*); O, our Lord: let-not *toaa'k'bethona*⁶³⁵ ([You^s] *retributively-punishes us*) *en(albeit)* we forgot or we erred; O, our Lord, and let-not [You^s] load on us *essran*⁶³⁶ (*severe/heavy/personal/and most burdensome obligation*) as what (*had*) loaded [You^s] on whom^r of before us; O, our Lord: and let-not *tobammilna* ([You^s] *iteratively burden us*) what not (*we have*) capacity^w for us by it^x; and let-pardon *a'n*⁶³⁷ (*regarding*) us [You^s], and let-forgive *a'n* us [You^s] and *urhamna*⁶³⁸ (*let-[You^s] mercy-give us*); You^s (*are*) our Guardian, so let-succor us [You^s] over the people, the disbelievers.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تَأْخُذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفِرْ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

8. (O), our Lord: let-not [You^s] swerve our hearts after when (*had*) aright-guided us [You^s]; and let-grant for us [You^s] from *ladon*⁶³⁹ (*directly and possessively from*) You^s a mercy^w; verily You^s You^s (*are*) The *Wahhabo* (*iterative-Granter*).

رَبَّنَا لَا تُزِغْ قُلُوبَنَا بَعْدَ إِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَدُنْكَ رَحْمَةً إِنَّكَ أَنْتَ الْوَهَّابُ ﴿٢٨٧﴾

9. O, our Lord: verily You^s (*are*) the mankind's Gatherer for a day^x no suspicion^x (*is*) in it^x; verily Allah not unfulfills the appointment.

رَبَّنَا إِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَا رَيْبَ فِيهِ إِنَّ اللَّهَ لَا يُخْلِفُ الْمِعَادَ ﴿٢٨٨﴾
إِنَّ الَّذِينَ كَفَرُوا لَنْ تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُمْ مِنَ اللَّهِ شَيْئًا وَأُولَئِكَ هُمْ وَقُودُ النَّارِ ﴿٢٨٩﴾

10. Verily who^r they^z disbelieved never enrich⁶⁴⁰ *a'n*⁶⁴¹ (*regarding*) them their possessions, and neither their children from Allah a thing; and those, they (*are*) The Fire's^w fuel⁶⁴².

⁶³⁴ The word “اكتسبوا” rooted in “افتعل، و ليس فاعل أو تفاعل”=“الإفتعال”=“اكتسبوا” hence “اكتسبوا” = “*spurious-reciprocity*,” not a genuine mutuality, as by *doing* and *redoing* the deed repetitively the doer *likes* the deed and the deed *likes* the doer, consequently the doer gets *accustomed* to the deed, making a consortial relation with the deed itself and giving rise to “الإفتعال”= “*spurious-reciprocity*!” Also, “اكتسبت” has *more* letters-construct implying *more positive or negative* meaning, in *this case* a *negative* one! So *this self* had *intentionally conditioned its entity to earn* all it had earned which ultimately would be not *for* it but *on* (i.e. *against*) it!

⁶³⁵ The word “يؤاخذ” in “يؤاخذهم” means *retributively-punishes*, certainly *not* “blames,” as what some might *presume*! See *اللسان*! In the *Ayah*: “had Allah *retributively-punished* the people by their injustice, [He] (*would have*) not left over it (*the Earth*) of a she-moving-creature” (S16:61) is a positive proof of this fact, i.e. that “أخذ” is *retributively-punished*.

⁶³⁶ The word “*issran*” or “*issran*” or “*issren*” all mean the same, only grammatically deflected. Thus, “*issran*” has many meanings, among them: (1) the *severe and heavy burden*, that is *imposed* on a person which *he and he alone is to carry and discharge its full obligations, with no permission for assistance by any one else*; (2) *severe, heavy, personal, and most burdensome obligation*; (3) *imprisonment and restriction*; (4) *grave sin*; (5) *burdensome covenant*.

⁶³⁷ See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

⁶³⁸ The word “رحمة”=“*mercy*” in Arabic “رحمة” is *unlike* its English equivalent, in that “رحمة” can be *conjugated* into *verbs* of the past, present, future, active, passive, etc! As in this case, it is constructed in the command-tense for the masculine plural! There is no way to exactly render this in English *per se*! So the closest is to transliterate it: “*urham* ([You^s] *mercy-gave*) us,” thus introducing the idea of “*mercy-given*” which the Arabic text does not really say *per se*! The Arabic says, as if to say: *You mercy us*,” which *cannot* be said in correct English, as there is *no verb* in English for the word “*mercy*!”

⁶³⁹ The word “لدن” is closer than “عند” as you can say: “عندي مال و المال ليس بقبضتك الآن” thus, “لدن” which is *closer spatially and more specific*! So, “*directly and possessively*” seems to indicate such closeness! See *اللسان*!

⁶⁴⁰ The word “تغني” has double meanings: (1) *enriches*, (2) *suffices*! But “*enriches*” *includes* suffice and *not vice versa*! As “*enriches*” *makes rich or richer, makes fuller, more meaningful, or more rewarding* whereas “*suffices*” *meets the present needs of a specific task or requirement*! Hence “*enriches*” is *superior*!

⁶⁴¹ See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

⁶⁴² The word “الوفود، بفتح الواو” is primarily *firewood*, but also it could mean *any fuel*! See *اللسان*!

11. As wont/praxis (of) Pharaoh's *aal'e* (family/house-kin/chiefs/followers) and who^r (were) of before them, they^z denied by Our *Aya'te^w* (messages/signs/proofs) so took them Allah by their offenses; and Allah (is) hard/severe (in) the punishment.

12. Let-say [you^h] for whom^r they^z disbelieved, shall (be) worsted you^z and (shall be) thronged you^z to Hell^w and wretched (is) the *mehad* (bed/resting place/cradle/-fixed expanse).

كَذَّابٍ ءَالٍ فِرْعَوْنَ وَالَّذِينَ مِنْ
قَبْلِهِمْ كَذَّبُوا بِآيَاتِنَا فَآخَذَهُمُ اللَّهُ
بِذُنُوبِهِمْ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾
قُلْ لِلَّذِينَ كَفَرُوا سَتْغْلَبُونَ
وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ وَبِئْسَ
الْمِهَادُ ﴿١٢﴾